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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME V.

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WOMAN'S WORK FOR WOMAN

Vol. V. JULY, 1890. No. 7

Many hearts have been burdened during months past for what they recognize as the foremost want of the Presbyterian Church to-day, viz.: that the grace of giving be poured out upon its membership. In sympathy with this mind was the action of General Assembly at Saratoga, calling for a special collection to be taken in the churches this summer and divided between the Boards for Home and Foreign Missions.

The Woman's Executive Committee of Home Missions have further moved a timely resolution that the women of the Church betake themselves to definite and concerted prayer for the bestowal of this grace.

The proposal for united prayer for the grace of giving is not in behalf of any one department of Church work, but in the interest of all departments and the elevation of personal and family Christian character.

The time elected for this observance is the month of July, 1890, and while every Presbyterian woman is invited, whether alone or with others, to devote some given time in this month to earnest supplication for this thing, we especially call upon all the Auxiliaries to be faithful to their duty. They have the advantage of organization and as they come together in the regular July meetings, they may easily set aside the ordinary "studies" for the time and with united importunity present the just-now pre-eminent request, where we never plead in vain.

If any auxiliary meeting is discontinued in July or any member is compelled to be absent, will not each act upon her training to work and prayer and herself call a meeting where she is? Are there any of us who cannot find at least one other woman to pray with, for a strenuous need of our dear Church?

Rev. J. M. Oldfather and family, of Tabriz, Persia, arrived in New York June 9 and are now at Rockford, Indiana.

Dr. Arthur Mitchell and Mrs. Mitchell are looked for on these shores again, early in July. The people of Syria, accustomed as they are to the pride and arrogance of their higher clergy, expressed great surprise at our honored Secretary's simplicity of manner and the modesty with which he traveled.

The Occidental Board, although not a stranger to these pages in the past, having now joined the federation of the Woman's Foreign Missionary Societies, comes into full rights and privileges of this magazine. And thrice welcome is our Occidental sister! She will bring us strength and inspiration from her seat by the Golden Gate, where she wages a hand-to-hand fight with heathenism and catches near echoes from Hawaii, China and Japan.

We sorrowfully miss the names that we have been accustomed in Julys past to enroll on our list of missionaries, but we still are "joined in heart."

The total receipts of the Board of Foreign Missions (from the entire Church) for 1889–90 were $794,000, leaving a large debt to be carried over into the current year. The amount called for by General Assembly for 1891 is $900,000, of which the woman's societies are asked to contribute $310,000, or an advance of $30,000 upon last year. It will be accomplished by each society raising its own share.

A Chilian pastor was installed over the Mission Church in Concepcion last March in the presence of a hushed congregation of "English, Chilians, Spanish, Germans, Scotch, Americans and I don't know what other nationality."

In March last Mr. Howell received twenty persons to membership in the Brazilian churches which he has been permitted to plant.

One writes from Tabriz, Persia, in April last, that eight girls from the boarding-school had broken with their old life and confessed Christ at the Communion previous.

Mr. Hoskins writes of a traveling monk of French origin who claims to

have a special mission from the Pope and has been stirring up the villages around Baalbec. "He has been driving people back to prayer and confession by excommunications and curses and in out-of-the-way Ras Baalbec he threatened to invoke the temporal power of Napoleon! Did he think those poor people in Ras don't know that Napoleon is dead?"

THERE was no writing in Hawaiian when missionaries went to the Islands and it was the amazement of the people to watch the movement of a pen. "Write my name," said the chief, and the missionary wrote it as pronounced, Li-ho-li-ho. The chief looked at it long and steadily and then said: "This does not look like me nor any other man."

IN 1839 the translation of the Bible into Hawaiian was completed through the labors of eight missionaries and after fifteen years of toil.

THE whole Bible has now been put into the Gilbert Islands language by one who was born in Hawaii, Rev. Hiram Bingham, son of the early missionary of the same name. Mr. Bingham had first to master and reduce the Gilbert tongue to writing, and for this and general missionary purposes he lived for years on an island practically uninhabitable for white men and from which he was carried off scarcely alive.

The New Testament translation was completed in 1871, and through all the interval since, with everything in the condition of both his eyes and general health against him, the missionary has toiled on to his goal, many times, as it seemed, kept in this world through the prayers of God's people to finish the task which no other man living is capable of doing. As these lines are written, many thoughts of reverence and personal affection fall between for her who has shared it *all*, and without whom, to human judgment, very little of the labor of these years would have been possible. For a beautiful and full history of this translation work see the *Missionary Herald* (Boston) for June.

THERE has been some wondering inquiry as to what has become of Miss May King, the young Chinese lady who, after graduating first in her class from the Woman's Medical College, New York City, went to the Dutch Reformed Mission in Amoy. She is now assisting a Methodist missionary, Mrs. Lambuth, at Kobè, Japan, both by interpreting for her and by prescribing for the sick among the poor *Etas*, a despised class whom Japanese physicians refuse to visit.

DR. GRATTAN GUINNESS and his daughter, whom many of our ladies, east and west, have lately met, were suddenly called home to England, in June, by the illness of Mrs. Guinness.

IN one of the schools for Indian children in British Columbia, in charge of Presbyterian women of Canada, every girl over eight years of age wears stockings of her own knitting and every girl of sixteen is required to make each year a suit of clothes for herself and one for her brother.

THE following officers of a Dakota woman's missionary society were elected at Brown Earth, October 11, 1889: Mrs. E. Rice, President; Mrs. Mattie W. Wind, Vice-President; Mrs. Goes Round the Earth, Treasurer; Mrs. Clear Road, Secretary; Mrs. Good Stone, Collector.

THE report of work for the Chinese in this magazine is almost entirely confined by the limits of our space to what some ladies of our own Church themselves engage in, but in all these cities other bodies of Christians are helping on the good work. To refer to but one of the smaller of such: The United Brethren in Christ opened a school for Chinese in Portland, Oregon, in 1882. At the close of 1888 they reported that out of a total of six hundred pupils seventy-two had become church members. The pupils had paid $2,700 for tuition and over $750 for church purposes. Out of this work has grown a mission to South China, begun last year under the "Brethren."

THE Zenana Missionary Society of the Church of England has one hundred and seventeen missionaries in home connection, of whom eighteen are at their own charges and so called "Honorary."

THE C. E. Z. M. S. has a Village Mission, worked from Ajnala, in the Punjab, as a centre. Within one day's reach of this city are eighty-five villages and one hundred and eighty-nine more are within convenient distance. Miss Elizabeth Clay (the intimate friend of Miss Havergal) is the founder of the village missions of this Society, and is aided at Ajnala by a staff of thirteen persons, of whom one is a medical woman, five are Bible women and three are Christian men.

OUR MISSIONARIES IN THE UNITED STATES

AND POST OFFICE ADDRESSES.

Miss M. M. Baskin, 933 Sacramento St., San Francisco, Cal.
Miss Emma R. Cable, " " " "
Miss M. Culbertson, " " " "
Mrs. I. M. Condit, Los Angeles, "
Miss J. B. Dickson, Wounded Knee, Pine Ridge Agency, Dak.
Mrs. W. S. Holt, Portland, Oregon.
Miss Kate McBeth, Mt. Idaho, Idaho Territory.
Miss S. L. McBeth, Lewiston, " "
Miss C. C. McCreight, Wounded Knee, Pine Ridge Agency, Dak.
Mrs. Geo. Runciman (Cattaraugus Res.), Versailles, N. Y.
Mrs. C. G. Sterling, Pine Ridge Agency, Dak.
Mrs. Morton F. Trippe (Allegheny Res.), Versailles, N. Y.
Mrs. J. P. Williamson, Greenwood, Yankton Agency, Dak.

During the last year the Chippewa, Omaha, and Sac and Fox Missions have been transferred to the Board of Home Missions.

IS IT ASKING TOO MUCH?

We ask a great deal of our missionaries when we send them out. Not in words but by the very act of sending them, we ask of them sacrifices from which some of us at home would greatly shrink and we lay upon them duties and responsibilities, appalling to unaided human strength, which we expect them to meet with a rare singleness of purpose and steadfastness of aim.

We are probably asking more and more of them as our work and our knowledge of it grows at home and abroad. The missionaries on the field, and we, following their lead, are pushing the standard of qualification a little higher all the time. We look back fifteen or twenty years with amazement at the ignorance and rashness with which we received and estimated candidates, although under the controlling hand of God noble missionaries were then enrolled upon the record, which has never since lacked names to call forth pride and thankfulness. The years have brought us many lessons concerning those who would be and those who are our missionaries. In view of the experience thus gained and the demands of the work itself as it has expanded, are we asking too much when we set before those who would "go for us" to heathen lands a high mark of attainment intellectually, morally, spiritually? Are we making a mistake in constantly placing this mark higher in theory and in ever seeking not to lower it in practice?

Let us look at the question more closely. We make much of *intellectual* fitness. Not that no woman of ordinary mental powers and common education could do good work as a foreign missionary. There have been many such in days past and there are some now on mission ground. But we must look not at individual cases or at mere possibilities so much as upon the demand, the need, as it exists to-day. The attitude of the people themselves toward education has on more than one mission field changed greatly in the last few years. They appreciate and desire better teaching as they become conscious of their own capabilities and awake to the contrast between their own condition and opportunities and those of women in Christian lands. This is especially true in India and Japan, measurably so in other countries. There is thus created a demand for thoroughly educated women, and for teachers of ability and experience, to be sent out as missionaries.

One of our older laborers in India writes recently: "Unless the new helper is a born student, one who studies for the love of it, she cannot study the language and do the work which needs to be done." And the work here referred to is teaching in the school of which this missionary is the head, so that the person meeting that demand must be both student and teacher, intellectually able to follow both lines successfully. It may not always be necessary to teach during the first year or two of mission life, when study must be the chief occupation, but on nearly every mission field, now, study must for many years go hand in hand with other duties if one would keep abreast of all the demands of her vocation. An untrained, unfurnished mind could scarcely be equal to this double labor.

But we make much also of *moral* fitness. Not every well-educated Christian woman, useful in her own home and church, responding quickly to every religious influence around her, and "zealous in every good word and work," is fitted to be a foreign missionary. Certain moral traits need to be emphasized in the character which will develop well on foreign mission ground. Humility is one of those traits. A veteran missionary says: "Please let it be distinctly understood that any one coming here comes as a *helper*. One who is not modest enough to take that position will be of very little use in any department of our work. If they will not go to be

helpers, let them stay at home; it will save a great deal of money and a great deal of annoyance to those who are trying to do honest, faithful work." Many a young missionary has disappointed herself and others simply because she was not willing to take the place, perhaps a humble one, to which the voice of her associates assigned her, but wanted to do "some great thing" for the Lord.

The power of maintaining a cheerful, tranquil spirit under depressing surroundings, or the strong faith which would render one to a great degree independent of outward circumstances, is a most important qualification for a single woman going out as a missionary. One long in the service lately wrote as follows in view of past experience at her station: "The one point of failure was inability to endure the loneliness. X—— is a peculiarly lonely place, because so very quiet (though it is not so isolated as many other stations) and because every one there is a missionary at some active work; and to newcomers it must be somewhat dull, though I do not think a more social community is to be found and we do all take pains to keep the hearts of newcomers in good cheer.

"A missionary sister lived in A—— five years as a single lady and seven years as a widow and at last was "sorry to leave it even to go to heaven." From her first day there she identified herself with the work, throwing her whole soul into it. She had burned her bridges behind her and had no thought of there being any other way but to do her best until God called her away; yet she was a woman of like passions with other women and eminently social in her disposition. . . . I am sure it is possible for ladies without husbands to be happy in A——. But, as long as the wrong lady comes to try if she likes the place and the work, the right one is shut out, and we are very jealous of experimenters, for we need the help *just now*."

We have given these extracts from letters of missionaries to show what are some elements of fitness for the work from their point of view. We could give many more of the same kind, but we should far transcend our space. It seems scarcely necessary to excuse ourselves for placing high our standard of *spiritual* qualification, because it is so evident that only a heart in the closest union and sympathy with Christ can truly love those unlovely slaves of superstition and ignorance; that only a "life hid with Christ in God" can win others to holy living; that only feet following closely in the Master's steps can go out upon those dark mountains in search of His lost sheep. No half-hearted, God-and-Mammon, wavering, faltering service can be given to the Lord on foreign mission ground with any hope of attending blessing, following fruits, or final reward.

Look at the work, the grandest on this earth of ours; think of the One with whom it is done, the object at which it aims, the reach into eternity which it has, the influences which it sets in motion, and then say whether in requiring of those who would undertake it gifts and graces of a high order we are asking too much.

Oh, that women with such gifts and graces would more freely and in greater numbers lay themselves upon this altar of service! They would lift from those weary shoulders yonder part of the burden under which they are sinking; they would find a noble work waiting for their hands; and they would even here and now "enter into the joy of their Lord."

M. H. P.

CHRISTIANITY FOR THE CHINESE IN OUR CITIES.

IN SAN FRANCISCO.

During the past year I have visited and taught in one hundred and thirty-two families. Their names and addresses are regularly enrolled in my visiting book, together with such further information as we can gather in regard to their home life, habits and circumstances. We find this systematic course of great assistance, one fact dovetailing into another and one family into another. We frequently find four and five wives in the same house in little rooms adjoining and opening into a common eating and living room.

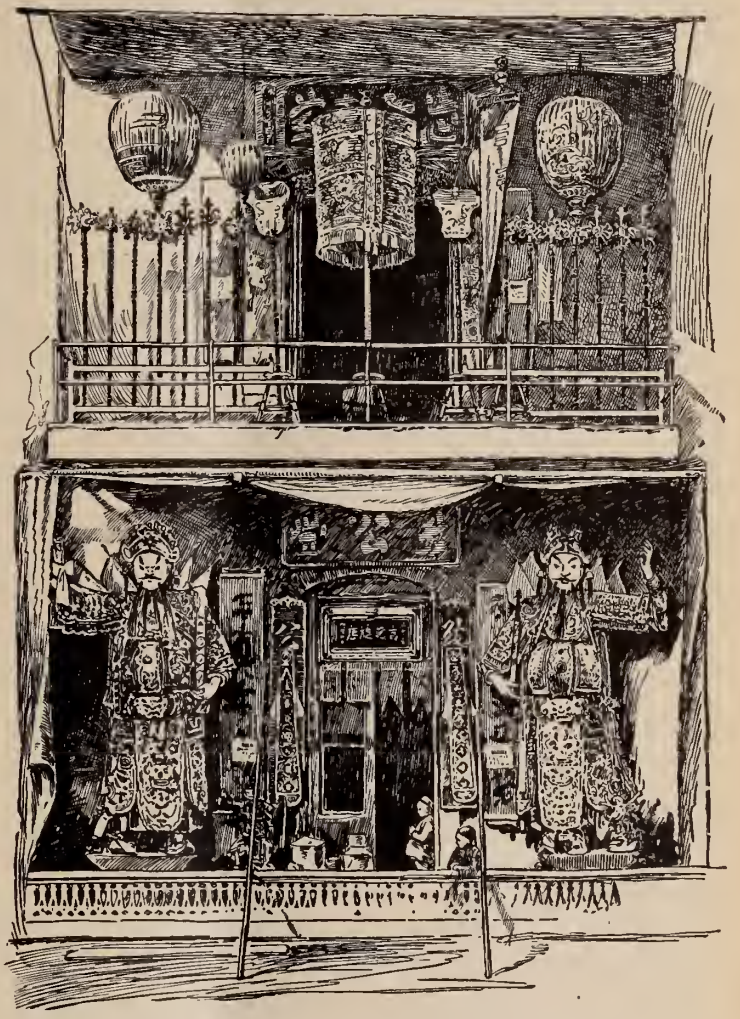
Among them are thirty-six little-footed women. We are happy to say that at this time we have but eighteen little-footed girls, for at one time we had thirty. As they become more Americanized they "like big feet all same as Sin Shang (teacher), so I can go street."

Our entire number of girls taught and visited is one hundred and fifty-six, ranging in years from three to twelve. Of this number we have taught fifty-eight, most of them regularly, and the superior grasp of mind, with capacity for development, in many cases is a satisfaction.

The number of slave girls is decreasing from year to year and I observe a more humane treatment of them as they are conscious that we have a vigilant eye on them, and the Home acts as a corrective. We have been the means of getting some of these poor unfortunates into the Home. We daily encounter little girls in these alleys and dens of vice. This is the branch of our work which most demands your earnest and instant consideration —the sale of these women and children for immoral purposes. That it is the most Satanic conception of human slavery we have been compelled to realize. To-day I have in my home a young girl that Miss MacFarland and myself rescued from one of the lowest dens in Cum Cook Alley, a girl of eighteen years of age. She is attractive in appearance, of superior mind, marked individuality and a refinement of manner which it is difficult to tell how she acquired. Bought in China for $300 and landed in defiance of our laws, she was sold in Chinatown for $2,500 and placed in one of the many shameless dens that infest that locality. She was at the time but fourteen years old. Of the bargain and sale there can be no possible doubt, for, in addition to the living witness of her own enslavement, I hold the bill of sale covering the details of the iniquitous transaction.

In the house from which she was taken there were five other girls held as chattel property, whom I would gladly have rescued had it been in my power. Of such houses there are probably not less than one hundred scattered through Chinatown.

I respectfully and earnestly submit that the time has arrived when the Church should take hold of this crying evil and break it up. What is wanted is a propelling power behind the officers of the law that shall force them to action. This, Christian people should supply. The laws are all right; the non-enforcement of them is all wrong. Human slavery is by law abolished, but it is, as I have shown, maintained as a living, hideous fact all the same. In this connection I would call your attention to a decision just rendered by Judge Gibson, of Alameda County, California. In speaking of the state of things in San Francisco, the learned Judge used brave and noble language, every word of which my ten years of experience in Chinatown enables me to indorse and approve. He says:



ENTRANCE TO THE ASSEMBLY HALL OF A CHINESE SECRET SOCIETY IN PORTLAND, OREGON. THE "GODS OF THE HILLS" STAND ON EITHER SIDE THE DOORWAY.

The heads of these idols came from China and the bodies were made in our America.

"We do not want to see the practices that hold sway in San Francisco indulged in in Alameda County. My view is that the majority of officers in San Francisco's Chinatown ought to be behind the bars of the state prison. They are working in with the vilest criminals unhung. There is bribery and corruption there and a worse form of slavery than that which existed in the South before the war. Chinatown is a disgrace to civilization, a menace to all decency, and it ought to be cleansed. We must use the law here to protect Alameda County from the crying shame that spoils the fame of San Francisco. I think Lem Share is guilty and I deny the motion."

The defendant was then sentenced to one year's imprisonment in the county jail and to pay a fine of $300.

Emma R. Cable.

IN PORTLAND, OREGON.

I am more than glad to tell you about our work for Chinese women and girls. A person might live for a long time in our city without suspecting the presence of many of them. Very few are seen on the street; those whose character is above reproach never appear in public except in closed carriages; but Mrs. Holt, in her house-to-house visitation in the Chinese quarters, has made many startling discoveries. She reported to the North Pacific Board of Missions the presence of about one hundred Chinese women in our midst, who are bought and sold for immoral purposes. If they escape and are recaptured their bondage is more hopeless than before; in fact, there was no refuge to which they could escape with safety until about a year ago when the Home was established. Five* women have come here for protection, one of whom was married on New Year's Day to a respectable Chinaman. She now has a pure home, which never could have been hers had nothing intervened between her and her so-called "owners."

The saddest part remains to be told. Little girls of any age between infancy and womanhood, also are bought and sold to grow up in houses of ill fame. Two, aged eleven and eight years, were placed in the Home. They were orphans living with their stepmother in a house of ill repute, neglected and filthy beyond description; but in a few years they would be worth, to the company who claim to own them, a thousand dollars in the market and they were not relinquished without a struggle. For several months this case was pending in the courts and when the decision was rendered in our favor we felt that we were ready to go forward and take other little girls similarly situated; for this had been looked upon as a test case.

The children seem very happy in the Home. Ah Won, the older, said very emphatically that if she had to go back to her former masters she would "lie down in the river," while little Ah Tie sweetly said, "I pray to Jesus all the time; He help me." These little girls and all the women in the Home have at their own request been baptized, the women and older girl on confession of faith, while the younger girl was presented by the ladies of the Board.

These baptismal seasons are very sacred and solemn occasions. When Ah Ngan, the oldest of the women, was asked why she wished the rite, she said: "I never knew any peace until I came to God's place to live; although I worshiped idols for more than thirty years they never gave me any comfort. I know God does comfort me and I want to serve Him." Mrs. Holt, the matron of the Home, speaks the Chinese language not only sufficiently for ordinary matters, but to read their Chinese Testaments with the women, explain the passages and pray with them.

It was my privilege, a few evenings since, to be present at the time of evening prayer. Undivided attention and nods of approval were given to the reading and explanation of the Word.

Ah Ho spends two days each week giving the women assistance about their sewing, sandwiched with excellent counsel.

Mr. Gum, the Chinese minister, spends an hour daily teaching them to read their Chinese Testaments. This lesson is followed by explanations and comments in Chinese by Mrs. Holt. The little girls have lessons also in English. We hope not only that they all may understand it themselves, but also that, with the help of God, they may some day read it to others of their own nation.

There are about one hundred Chinamen in the schools of Portland.

Mrs. E. W. Allen.

IN MINNEAPOLIS.

A lady writes:

"We have in connection with Westminster Sabbath-school quite a large class of Chinamen. They were gathered and first taught by an elder, Mr. Monroe, who died about three years ago. These men have been told of our Mateer Hospital at Wei Hien, China, and of Dr. Madge Dickson, who has gone there. They were very much interested and decided to devote

* The number may be larger now.

their Sunday offerings in this direction. Last week their treasurer brought me $20 as their first payment in support of the 'Monroe bed' in the hospital. Is not this a grand object lesson?"

The session of Westminster Church voted a room for the exclusive use of the Chinese class and the men have furnished it out of their own pockets.

IN ST. LOUIS.

There are in St. Louis in all about 300 Chinese, one-third under Christian influence, 31 converted. The Mission Sunday-schools are three; that of the Presbyterian Church was organized in 1886. Average attendance last year has been but 16, as many have returned to China. Nine pupils have united with this Church. This Chinese school has contributed $200 for two scholarships in the Christian College under Dr. Happer's care at Canton. Aside from this sum there has been contributed from 1888 to 1889, $93.10; from 1889 to 1890, $78.40, besides special offerings: on Children's Day, 1889, $15.20, and toward the debt of the Board of Foreign Missions about $25.

A year ago a Christian pupil returned to his home and married a daughter of a helper in the Presbyterian Mission in Canton. She was a member of the Church in good and regular standing and educated in the boarding-school of which Miss Noyes is principal. They were married in church, in Canton, according to the rites of the Wesleyan Methodist Church. This couple are now in St. Louis. The wife, unable to speak a word of English, but commended to the sympathy and fellowship of all Christian people, has been received and welcomed by such. What must be her loneliness and longing to see familiar faces at home! Yet she, the only Chinese woman here, looks happy and cheerful and is learning rapidly.

The Mission of Pilgrim (Congregational) Church has been established two years. Regular attendance is about 30. This is a progressive school and 13 souls have already been gathered into the Church.

The Union Mission, held at 3 P.M. in the building of the Y. M. C. A., is the oldest and largest. Organized in 1878 with 7 pupils, this small beginning has advanced to 35 or 40 members.

One of them is being educated for the ministry by the Church of which he is a member. *Mary W. Keith.*

THIS IDOL IS NOT IN CHINA BUT IN PORTLAND, OREGON. IT IS SURMOUNTED BY KWAN-SHI-YIN.*

IN CHICAGO.

Twelve years ago the first Sabbath-

*See Mrs. Butler's article in February *W. W.*

school for Chinese in Chicago was organized. There are now eight and a Mission. The latter is under care of and supported by the Third Presbyterian Church. In all the schools there is probably an enrollment of 300, with an average attendance of 200. This is out of a population of 1,000.

For the first five years there were no baptisms; since that time there have been more than fifty. The first baptism was in the Third Presbyterian Church, and the young man has remained a consistent professor ever since.

The Mission was opened in 1885. It is the only place in our city that is furnished solely for the Chinese, and in it they feel perfectly at home. Being in sad need of repair this spring, the pupils raised among themselves over $50 for that purpose.

We have a large school on Sabbath evenings and two schools on Monday. Sabbath afternoon they gather at the Mission to sing Gospel hymns, of which they are very fond.

We have five of our pupils preparing for mission work among their own countrymen: three in Canton, China, at school; one at Northfield, Mass., and one in Chicago, who hopes to be a medical missionary. The last is the youngest of three sons. After his conversion the two older brothers felt called upon to chastise him and it was with difficulty he escaped from them. Since then, through his consistent life and forbearance, one brother has become an earnest Christian and is himself studying for mission work. The father has died and, we have reason to believe, accepted Christ as his Saviour; and now, to our joy, the mother has given up her idolatry and expresses a wish to prepare herself as a Bible woman in her native village. All this through the instrumentality of one young Christian, who, until a few years since, had never heard of Christ. Shall we not take courage and go on in this good work? And will not some who have been merely lookers-on come up to our help and share in our blessings? Never a night but some scholars are lost for lack of teachers.

One dear pupil has gone home to glory. His life and death together were the means of conversion of two of his Chinese friends and the awakening of an American backslider, who said: "I cannot resist that young man's prayers."

Mrs. C. O. Waters.

IN NEW YORK.

Mr. Guy Maine says: "There are about 3,000 Chinese in the city, of whom about 700 are in schools in connection with Churches and something over 100 are open Christians. There are two joss houses in New York."

Mr. J. Stewart Happer makes the following statement:

"For the past few months four Chinese women in Mott Street have been taught by two ladies for a couple of hours every week. They found the women very ignorant but most glad to learn, and while opportunity was at first given to make children's aprons in the American way, they preferred learning to read and especially to sing English hymns. They live a very secluded life, are almost children in years and, so far as I know, are the only women in the Eastern States under instruction. They are very grateful for it and their husbands offer no objection. They invited the teachers down to a christening, or first-queue-raising feast, not long ago, and thus evinced their appreciation of the efforts made in their behalf."

A WEDDING IN DAKOTA LAND.

THE baby organ came just in time for our first wedding and the young men, especially, were so pleased. They wonder how such a little thing has such a "big voice." The Sioux call it *candowankiyapi*, —the wood that sings.

It has been the custom here for young men and women to run away together and when the police "rounded them up" they would go to the agent or minister and be married. But one day a young man came and said: "Miss Dickson, I have seen a young woman who pleases me and, if she will have me, I would like to be married in church. I do not want to take her as the other young men have taken wives, and if we are married in God's house we know that it will be binding and we can never throw each other away."

So he wrote her a very nice letter and she wrote a nice one in return and we set to work to get ready for the wedding. It is difficult for them to understand why I cannot perform the ceremony. We sent to the Agency for our native minister, Rev. Louis Iron Thunder. We decorated the chapel with flowers, each of the young

men wore a buttonhole bouquet and the bride wore flowers, too. These same young men, one year ago, were blanket Indians; now they have their hair cut and have earned themselves clothes to wear.

If it were not for the limit to our pocketbooks we could help many more, but we have not the work for them nor the money to pay for it when it is done. For instance, a young man is willing to give up his long hair (which is a great sacrifice), blanket and paint, but where are his clothes to come from? He is willing to work to earn them, but our woodpile will not go around. We get them to haul supplies from the railroad, but there is a limit to our appetites and when we send to the railroad it must be a large enough order to make it worth while to send forty miles. But I have gotten entirely away from the wedding.

Well, there is not much more to tell. The groom's cousin went to bring the bride, who lived eight miles away. They got here about ten o'clock and the wedding was not until five, but it gave us an opportunity to teach them how they should conduct themselves in church and they did splendidly. I felt proud of them.

Jennie B. Dickson.

SIOUX WOMAN AND CHILD.

THE CHINAMAN AFTER HE GOES BACK TO CHINA.

MANY things go to show the good results of the various Chinese Sunday-schools scattered throughout the United States and Australia. For the thorough efficiency of their work there should be a close connection with the work the missionaries are doing in China. This is because the Chinese who come to America, or any foreign country, are continually coming and going until they become old, when they finally settle down among their own kindred to enjoy the fortunes they have made while abroad. By keeping up, then, a connection between the work here and in China, through communication with the missionaries on the field, the teachers here may prove the sincerity of their own interest in their pupils and help to perpetuate the good impression the Gospel may have made upon the Chinese who return to China.

No one who is unfamiliar with the circumstances can imagine the amount of pressure brought to bear upon those Chinese who profess Christianity in America in order to smother their hope of maintaining a consistent Christian life among their own people. But in spite of all the difficulties, we missionaries see a large number whose very faces show the joy and peace of the Gospel. Of course, a large part of the effort expended upon the Chinese in America seems lost, so far as human calculation goes. The same thing might as easily be said of the work in China; but this may be said: that those who have come in contact with the Gospel in America, even though they may not have become Christians, show a far more tolerant spirit toward the missionary and his work than those who have never heard the truths of the Bible. They have become more or less impressed with the truth of Christianity and its power for good and, so far, make the work of the missionary easier.

The influence of the pronounced Christians is measured by their general standing in their own villages. These men are scattered over a wide section of the province of Kwang-Tung, like beacon lights on the hilltops, and are coming to my knowledge continually. It is almost impossible to know certainly how many such Christians there are, but there are doubtless several hundreds of those who have made a profession of Christianity in America or Australia who are now in China

exerting more or less of a Christian influence among their own people. It must not be supposed these men do very much active work in the Gospel, but as they are brought into contact and acquaintance with one another, and are to some extent organized for work by the missionary, they become valuable and efficient laborers for Christ. With insufficient knowledge of the Gospel, they are often lacking in courage and, in general, their Christian profession goes for little unless followed up by missionaries.

These men often make themselves known to me, during my trips in the interior, at the market places or at the chapels and I have met some splendid specimens of Christian character among them.

One young man I call to mind who had been connected with a Congregational Sunday-school at Springfield, Mass. He spoke to me one day while I was distributing tracts in a large market place. I soon discovered he was a most earnest Christian. He had returned to China to pay his respects to his parents, anticipating on his return to America to enter Mr. Moody's training-school at Northfield. He plead with and earnestly prayed for his parents that they might become Christians. He urged me also to visit his native village and preach to his people, which I have done on several occasions.

Another had become a Christian in a Presbyterian Sunday-school at Wooster, Ohio; he is now engaged, at his own charges, in traveling about, talking to individuals upon the subject of religion and distributing tracts. He is a very quiet-mannered, unobtrusive person and is everywhere exerting a gentle, though none the less positive, Christian influence.

I could name another who was trained in the Methodist Church in San Francisco. Since he returned to his native village in China his life has been very exemplary. He found his mother mourning for his father, who had died during his absence. She cherished the hope that he, the eldest son, would not refuse her the comfort of seeing him worship at the grave of his father, but he told her and his friends that he had learned that God alone was to be worshiped and he could not worship any other being or thing. And he has been so persistent in preaching Jesus that all in his and the neighboring villages have heard more or less of the gospel of salvation. I am always welcome in that region.

Still another was trained in London, in the Salvation Army. This man returned to China a few years ago with a very meagre stock of money, so that he incurred the displeasure of his family by not being able to purchase a wife and is counted little more than a vagabond by them. But this man has a most determined grasp of the Gospel; he is a most insatiate reader of the Bible and much given to prayer. His remarks at our communion seasons are always redolent with spiritual life and thought. He is so terribly in earnest in the active work of the Gospel that he is sometimes led into imprudence. He seems constantly to have the real and imperishable joy of the Holy Spirit.

I could name others, but this will suffice. I have received a large number into our Chinese churches by letter, from churches in America, and hope there may be a constantly increasing number of such and also that there may be an increasingly close connection between the Chinese work in America and ours in China.

Wellington J. White, of Canton, China.

THE STORY OF METLAKAHTLA.

[The following sketch, somewhat condensed from its original form, was sent us some time ago, but we are persuaded there are still many readers who have not seen the book referred to and will be glad to get this history so clearly and briefly told.—Editor.]

A stirring account of mission work among a tribe of Indians on our continent is "The Story of Metlakahtla."

The location of this tribe was in British Columbia, on the North Pacific coast, near Alaska. The attention of English people was called to the terrible barbarism existing there, by an English cruiser, and a layman, Mr. William Duncan, enlisted as missionary to this people under the Church Missionary Society, London. On nearing Victoria he was urged by all the whites in that vicinity to abandon his project, as it could only end in a fruitless sacrifice of his own life. But he landed at Fort Simpson. This is a strongly-fortified trading post of the Hudson's Bay Company, the centre of a settlement of nine Tsimshean tribes notorious for cannibalism and constantly at war. But barbarous and cruel as they were, they gave evidence of "superior intellectual capacity." They were skilled in

carving and engraving upon metals and had learned the art of weaving grass so firmly into baskets that they would hold water. From sea, river and forest their physical wants were supplied and, in addition to customary foods, they made cakes of a flat, ribbon-like seaweed.

Some of their marked characteristics are "an inordinate personal pride and vanity" and ambition to accumulate property, as a means toward prominence with their tribes.

According to their theology, "the world was at one time close to heaven — so very close, that people in heaven could hear the voices of those on earth and people on earth could hear the voices of heaven. But the children of the earth made such a clamor that they disturbed the great 'Shimanyet Lakkah' and he shoved the earth a long way off. In the next world the good will have the best quality of fish and game, while the wicked will receive only that caught out of season and of poorest quality."

Soon after Mr. Duncan's arrival among them he saw a party of cannibals eagerly devouring the body of a woman. Not a reassuring incident to one who had come unarmed to teach the arts of peace! But it only stimulated his desire to rescue them from their low condition.

He secured one of the most intelligent Indians to teach him their language, while remaining still in the fort. No white man had mastered it. In eight months he possessed a sufficient vocabulary to address the people. During his seclusion he had conveyed to them, through his instructor, the fact that he had not come among them for purposes of gain, but "to bring a message or letter from God and teach them knowledge of those things in which the white man was superior to the red man." This stroke of policy proved a greater protection than firearms. Through curiosity in regard to his message and an impression that he must be some supernatural being, Mr. Duncan was warmly received, both by priests and people. He spoke to each tribe through its chief and in a simple manner told them the Bible story, dwelling especially upon the sin of taking human life. Having won their attention and awakened an interest in his mission, he began where civilization must begin—with the school. In a short time he had two hundred pupils. A feeling prevailed among them that he possessed some grand secret about eternal things and he increased his influence by frequent visits to their huts and a tender care of their sick.

His strongest opposition came from the medicine men. They, claiming direct intercourse with the spirit world, possessed great power, and they foresaw through this teacher the ultimate destruction of their craft; they resolved, therefore, to destroy the school and its founder. Through Legaic, a terrible character and chief of the nine tribes, an order was given to close school during the Medicine Feast. Upon Mr. Duncan's refusal to comply, a company of savages led by their chief, all hideously painted, rushed into the school. The pupils fled, but Mr. Duncan fearlessly met them and spoke to them calmly of the evil of their ways. The chief replied that they were murderers and the white man's teachings could do them no good and, with knife in hand, he sought to strike the fatal blow; but at that moment, unknown to Mr. Duncan, his faithful Indian teacher appeared behind him, armed with a revolver, which he aimed at Legaic. Immediately his arm dropped and he abandoned his purpose.

This savage afterward became, not only an industrious, peaceable citizen, but an ardent Christian worker. Mr. Duncan's first years in Columbia were full of anxiety and hardships and frequent defeats; but, considered as a whole, the advance in civilization and pure living was remarkable and his faith in ultimate success was unfaltering. He made practical application of the ideas advanced by Henry M. Stanley after his thorough study of the savage mind in Africa. He considers it "strange that the philanthropist, clerical or lay, should persist in the delusion that savages can be satisfied with spiritual improvement only." It is now generally accepted by those best acquainted with missionary work that it is not the mere preacher that is wanted, but the teacher, the physician, the Christian family and the general-purpose man, who can instruct in arts and industries. These various qualities were so combined in Mr. Duncan as to justify us in calling him a genius.

At the end of four years, or in 1861, there were a number of sincere converts, whom he thought best to remove from the temptations of the fort and establish in an isolated, model community. He selected a spot called Metlakahtla, a place of remarkable beauty, having advantages of good fishing and hunting. All who accompanied him were obliged to subscribe

to fifteen rules, renouncing their "Indian deviltry," their medicine men, gambling, drinking and painting faces; promising to rest on the Sabbath, attend religious instruction, send their children to school, be cleanly, industrious, peaceable, liberal and honest; to build neat houses and pay the village tax. Fifty Indians joined the enterprise at once and bound themselves by these rules. In one week they were reinforced by a fleet of thirty-one canoes and nearly three hundred Indians. Then commenced the difficult task of organizing and governing a community composed of such crude material.

It tests one's credulity to read of the numerous industries established there in a few years. Beginning at zero in knowledge and implements, there were put in successful operation and managed by Indians, a blacksmith's shop, cooper's, carpenter's and sash shops for the men. Spinning and weaving were done by the women and an extensive salmon cannery established, which put up over thirty thousand cases of salmon, which commanded as good price as any in the market. Observing the filthiness of their persons and homes, Mr. Duncan taught them soap-making, through which they were able to furnish soap to the community at sixpence a bar, one-fourth as much having cost them one dollar if bought from the traders.

These industries aroused the opposition of the Hudson's Bay Company, as they interfered with their immense gains, and henceforth these monopolists were bitterly opposed to Metlakahtla.

Mr. Duncan's stand against slavery and the assistance rendered by himself and his people to fugitives from other tribes called down upon him the fury of many powerful chiefs. His prohibition of the liquor traffic secured him the bitter hatred of white traders who frequented the coast. Supplies were refused him, but Mr. Duncan was equal even to this emergency. With numerous small subscriptions from his people, $600 from his own purse and $500 borrowed from the Government, he purchased a schooner for use of the community, which eventually proved a valuable source of revenue.

A handsome church, costing over $12,000, was built by the Indians. The community was governed by a native council and guarded by a native police force. Mr. Duncan was teacher through the week, preacher on Sunday, civil magistrate and director of the various branches of industry. A missionary spirit, the best test of successful mission work, was noticeable among the converts. Many volunteered to carry the gospel message, at their own expense, to less fortunate tribes and delivered it with great effect in simple, figurative language. News of the life at Metlakahtla spread far and wide and visitors marveled at the change by which mildness and honesty took the place of ferocity and cunning. It became a village of note and illustrious persons like Lord Dufferin visited it with curious interest and expressed the highest satisfaction with what they saw. The C. M. S., with evident pride, published accounts of this work, in which they name Mr. Duncan a "true missionary," a "wise master builder," etc. It was hoped that Metlakahtla would become a centre of widely-extended efforts to evangelize the native tribes of the Northwest. At one time it was suggested that fifty missionaries should be placed along the coast. Their expense would be little, compared with the cost of subduing the Indians by force of arms. A chief from Vancouver came seeking a teacher and said: "A rope has been thrown out from Metlakahtla which is encircling and drawing all the Indian tribes into one common brotherhood."

After nearly thirty years' work here, Mr. Duncan had a well-ordered community of one thousand.

It is with the deepest regret we turn from the happiness of this Arcadian village in its "halcyon days" to the time of its desolation. In 1881 the storm gathered which was soon to burst upon the devoted head of Mr. Duncan.

After the death of the great Henry Venn, who, as Secretary, had long guided the affairs of the Church Missionary Society, a change occurred in its policy, in favor of ecclesiasticism. Mr. Duncan frankly avowed his object, "to save sinners and not to glorify the Church." He objected to adopting the ritual of the Church of England, believing its ceremonies would bewilder the Indians in their present stage of advancement. Their inordinate love for strong drink made it dangerous to offer them wine as a sacrament. These recent converts from cannibalism could scarcely make the distinction between the *emblem* which represents the substance and the *real* substance. Mr. Duncan and nine-tenths of his people were firm in their purpose to remain an independent Church. The Society was equally determined they should not. As the only peaceable way

out of their difficulty, the members of this prosperous community proposed to abandon their village, tear down their homes and business houses and, at a great sacrifice of time and money, remove to Alaska and begin anew, if they could secure protection of the United States Government.

At the request of his Indians, Mr. Duncan visited Washington in January, 1887, to interview the President and Cabinet, and succeeded in obtaining the legislation he desired. "History repeats itself." In the year 1887 there was a second landing of the "Pilgrim Fathers," this time upon the shores of Alaska instead of Plymouth Rock.

A "New Metlakahtla" has been established under protection of the American flag. Seven hundred British subjects followed Mr. Duncan to this new home. Now that they are on our soil, Americans will watch their progress with increasing interest and take pleasure in recording the new history they are making. May our wardship over them be such as to remove some of the stigmas of a "Century of Dishonor."

M. W. Bond.

MELANESIA AND HER MARTYR.

PERHAPS to many readers the name Melanesia suggests only a picture of a blue sea on a paper map, dotted and specked with numberless islands, each labeled with its proper name. If they could substitute for the bright blue of the map the softer color of the southern ocean and sail out to the Islands of Melanesia, the vagueness would resolve itself into a wonderful reality. Shining white sands reflecting the sunshine, blue waves breaking over coral reefs, waving palms and brilliant foliage combine to make a picture not soon to be forgotten.

The inhabitants of all the islands bear a family resemblance, although no two tribes speak the same language and many of their customs are widely different. They are darker of skin, ruder and more warlike than the Ha-

waiians and simpler in their institutions, social and political. They have almost no ideas among themselves of religion or morality.

"THEY WERE MET BY A DRIFTING CANOE."

To live, and live idly, is an easy matter. Bread fruits, bananas and cocoanuts grow naturally and the little attention that the yams and taros require is given by the women. The men spend the greater part of their time basking in the sun on the warm rocks, gossiping with as much interest as though they were civilized, or watching the children as they swim and splash in the waters of the harbors and lagoons. The reaction from this laziness is a demand for excitement and this is found in making war on neighboring tribes. They paint themselves hideously before a battle, go to meet their enemies in long, narrow boats and fight with poisoned arrows. At many places the men have a curious custom of building large, airy houses for their boats, while their families are crowded into stifling huts. At Ysabel, of the Solomon Islands, six bamboo huts are to be seen built at the tops of lofty trees in an inclosure surrounded by a wall and a morass. To defend themselves from their enemies the people spend the night here, running nimbly up and down on ladders made of rings or of poles and cross pieces. In the evening the women may be heard singing as though from among the clouds. The adventurous climber to one of these airy nests has only disappointment for his pains. He finds it low and smoky and its one room often occupied by several families.

While as yet nothing had been done to evangelize these dark islands, Bishop Selwyn, of New Zealand, conceived the plan of bringing Melanesian boys to Auckland and educating them at St. John's College. In 1856, John Coleridge Patteson, a young English clergyman, went out to take charge of this missionary enterprise and, in May of the following year, in company with the Bishop, started on his first voyage to the islands. At San Christoval, one of the first visited, they were received into the house of the chief, where they saw twenty-seven skulls hanging from the ridge-pole. Their host, while he paid little attention to their teachings, showed approval of his visitors by sending five boys to the school. Two of the boys picked up on this trip were sons of another terrible old chief who had sixty-five wives and who made the slightest excuse a pretext for cannibalism. At many islands the missionaries were presented with fruits and flowers, at others they were received with a dignity worthy the court of a monarch.

To many people it would have seemed a hopeless task to begin a school with pupils who did not understand either their

teacher or each other; but Mr. Patteson possessed, besides a wonderful talent for languages, a more wonderful gift of patience. He loved his boys and by that love alone brought to his work an influence that genius could not have supplied.

The work for the day was carried out systematically at St. John's College, the boys helping after lessons with the house and farm work and printing translations of the Gospels. They learned, too, after a fashion, to make their own clothes. It must have been an interesting sight when that accomplished teacher turned from his books to cut out the garments and direct, while his pupils, who had so short a time before roamed over their islands like the young savages they were, plied their needles. Mr. Patteson's strongest efforts were put forward in preparing the students to go as teachers to their own people. He wished to interest them also in agriculture, that idleness and its attendant vices might be checked, and to teach them manly sports that would satisfy their demand for excitement.

Each year the mission vessel made a tour of the islands, taking the pupils to their homes to spend the cold months from May till September and returning for them in the autumn.

In 1861 Mr. Patteson was consecrated first Bishop of Melanesia. The following year, with his staff of five assistants, he went inland and visited crowded villages where white men had never set foot before. Fifty-four pupils—men, women and boys—returned to the summer school. The school, however, was only half the work. When it was not in session the mission party went forth on evangelistic tours, dividing, and stopping for days at the various islands, preaching to and teaching the natives who gathered about them in crowds.

In 1867 the school was removed to Norfolk Island, where the buildings were better and the climate warm enough to admit of keeping the pupils during the winter; and here the mission prospered in spite of discouragements, growing steadily year by year and carrying hope into many darkened lives.

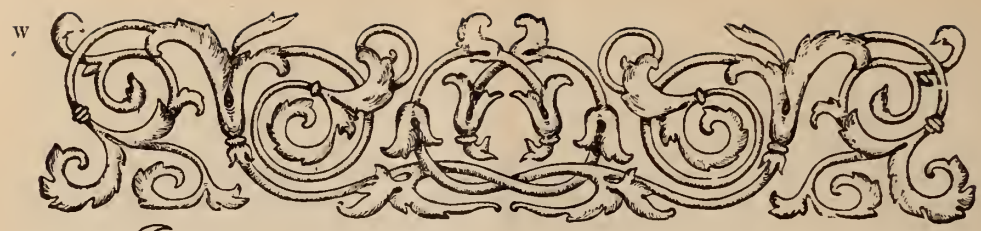
But enemies arose about this time through the Bishop's own countrymen, and Melanesia suffered deeply as a result. Queensland and Fiji support cotton and sugar plantations that are a source of great wealth to England, but the climate is too hot for English laborers and the plantations are only successful when worked by natives. The government plan was to bring laborers from Melanesia, who, though at first well cared for, were afterward kidnapped, until many islands were almost stripped of young men in this way. Worse than this, traders in tortoise shell, desiring to gain favor with some chief, would promise to furnish skulls for his boathouse and secured them by murdering the natives in cold blood. Often they were induced on board ships with the assurance that the Bishop had sent for them, until they gradually lost faith in all white men. Is it strange that people among whom revenge was held a sacred duty, after they had been so cruelly wronged, should decide to avenge themselves?

As the *Southern Cross* started on its annual voyage in 1871 those on board felt that they carried their lives in their hands. No harm was done them, however, until they reached the beautiful island of Nukapu, of the Santa Cruz group. Before leaving the vessel the Bishop read the story of Stephen, speaking of his death with great eloquence; then, was rowed to shore and landed among the seemingly friendly natives, leaving several of his men to await him in the small boat. He never saw them again. When the men, who had themselves been attacked, returned to look for him they were met by a drifting canoe containing his lifeless body with a palm branch laid on the breast. The face of the valiant soldier wore a smile, and, remembering his oft-repeated prayer, "Father, forgive them," they felt that however his life was ended, the end was peace.

There are, at present, nearly two hundred students at the Norfolk school and many of the Bishop's own pupils are teaching among their people. The labor traffic is no longer carried on so lawlessly and the future of Melanesia is visibly brightening.

Helen V. Palmer.

The Indian's Friend has learned from the Indian Bureau in Washington that the following leading tribes are destitute of Christian missions: Blackfoot, Mont.; Colorado River, Ariz.; Klamath, Or.; Lemhi, Idaho; Mescalero and Navajo, New Mex.; Neah Bay, Wash.; San Carlos, Ariz.; Southern Ute, Col.; Sac and Fox, Iowa; Siletz, Or.; Uintah and Ouray, Utah; Western Shoshone and Nevada, Nev.



LETTERS FROM THE FRONT.

NEZ PERCÉ MISSION.

MISS S. L. MCBETH wrote from MT. IDAHO, Idaho Territory, at the close of March:

My pupils and families have so enjoyed their new school homes and have much better facilities in them for study than in their own miscrable quarters. We never had so profitable a session, I think, since we came to Mt. Idaho. They have made good progress in English, too, under the new minister who came last fall to start a church among the white friends here.

Of course those who are opposed to progress in citizenship have been making much trouble; but the majority of the Nez Percés want lands in severalty and citizenship, and many, my pupils among them, have taken up their lands. My sister has probably written of the failure of crops and partial crops in the Nez Percé land and in all this region, and the destitution at Lapwai and sickness, for *la grippe* went through the tribe. The more prudent Kamians were better prepared to meet it, but many of them now are beginning to be in want.

I want to keep on talking Nez Percé, but must get back to my work. If you could only know the matters belonging to the four churches on the Reserve which I must attend to, besides my school, which is my lightest burden!

CALIFORNIA.

MISS BASKIN, of the Occidental School in SAN FRANCISCO, wrote in March of a bright, interesting boy whom his mother, a Christian Chinese woman, with her dying breath commended to her care. She fears his father will send him back to his heathen grandparents. She says:

Some of our brightest and most attractive little girls are also to be taken home by their mothers (unless a kind Providence interferes) to have their feet bandaged and to be trained in all the superstition of their ancestors. But there is a great comfort in the thought that they have been well taught in God's word and he has promised that the entrance of this word shall give light.

I visit among the families and everywhere find a most cordial welcome, many mothers importuning me to come often and teach them "the same you teach my boys." Every door is open and, if time and strength permitted, we could occupy our days and nights in helping these women toward life and truth.

MISS CULBERTSON reports that the San Francisco Home accommodated sixty-three inmates during 1889. Several of these were only temporary residents, awaiting opportunity to return to their friends in China. There have been eleven marriages and two deaths. There are seven Christian girls in the Home, who are useful as interpreters in Christian instruction and the English and Chinese branches taught daily.

Two hundred and sixty-six persons have been rescued and protected during the fifteen years existence of the Home.

More than $800 was received from the Chinese for board, the last year.

PERSIA.

MRS. VAN HOOK, head of the girls' boarding-school in TABRIZ, wrote April 11 this pleasant word about her assistant teachers:

Last Tuesday we had our first teachers' meeting. Until this year we have had only one regular native teacher and never had teachers sufficiently on a par to call them together for counsel; but this year it is different and we were feeling the need of more intimate acquaintance, so we organized with one Mohammedan, one Roman Catholic and one Gregorian Armenian, and one Protestant Armenian, besides myself. Quite a heterogeneous faculty, isn't it, especially for a mission school? Of course it is impossible to obtain a Christian for the Turkish and Persian languages. The only resident teacher we have is the Protestant and on her the greatest responsibility falls for the formation of the girls' characters. We just have to trust the Lord for this, as for so many other things, but I wish these teachers might be made a special subject of prayer with some who are interested in the school. They are such good teachers and agreeable to work with; just the one thing is lacking.

INDIA.

MRS. SEILER, writing from KOLHAPUR, January 21, 1890, mentions her little John Perry, who came in November last; her visitation in Mang Wady; her Bible woman, sick in hospital, and the prevalence of measles among the children. She continues:

I kept up the Shukruwar Sunday-school during the greater part of the year. Attendance was good and often the three front doors were filled with men, women and children, who, passing by, were attracted by our singing. The Shukruwar boys' day school has been kept up for 25 years; a very changing school — new boys coming and old boys going all the time. I suppose thousands have attended it and learned more or less of Christian truth. Where are all these boys now? Have they forgotten, think you, all they heard in the old schoolhouse in Shukruwar?

During a part of the year, I thought I could do a bit of home missionary work by once a week inviting a Native Christian family in to tea or dinner with us. I see that Mrs. Henry Forman has been doing the same, probably hoping, as I, thereby to encourage the people to get a better acquaintance with them.

SETTING UP A BAKER.

I have alsc accomplished something which I have been thinking about for several years. This is the independence of a Native Christian young man. Perhaps I have written how a *gosavi* * came to us about three years ago and wanted to be baptized. He afterward brought several members of his family. The *gosavi* was named Daniel and we took him as our house servant.

He turned out to be most valuable, like my right hand to me. To make a long story short, I taught him to make American cakes, cookies and sweets and sent him to Belgaum where he learned to make good bread, rolls, twists, etc., and now he is the best baker in Kolhapur. Nearly all the Europeans buy of him and many Mahommedans buy his rolls for their shops. The scheme bids fair to be a success. We hope that all the people who serve Daniel may come into the truth. He goes out to some village to preach every other morning.

CHINA.

DR. MARY BROWN, who went out last October, wrote from WEI HIEN, February 4, 1890:

That journey across the Pacific seems a thing away off in the past. There were forty-three missionaries of various societies on board the steamer, bound for China and Japan and I was sorry when we came to part with some whom we had met. At Yokohama the Shanghai steamer was waiting for us, so we had no time there. We were a day in Kobe. We went ashore, a large party of us, took jinrikishas and visited the falls. The scenery is magnificent. We would have liked to stay longer in Japan, but it is expensive and as the steamer connected we decided to go on. Older missionaries assured us that it was better to see but little of Japan if we wanted to be contented missionaries in China.

BOTH CHRISTIANITY AND IDOLATRY.

We arrived at Shanghai Sunday and attended service in Union Chapel.

I went out with Mrs. Fitch one day to call on a Chinese family. They have seven sons, five of them preachers. The mother had been helping in the girls' school at the South Gate and been away from home a good deal. Mrs. Fitch expressed surprise that the man could spare his wife. He said: "When God gives you some work to do and you don't do it, it is a great sin and if you do it grudgingly it is a sin, but if you do the work he gives you gladly, what a blessing it is." He was glad to put up with anything at home that his wife might help in the school. The tears have stood in my eyes more than once since I have been in China at sight of the simple devotion of the Christians. It is such a privilege and such a happiness to be a missionary. It seems to me that I could never have China off my mind if for any reason I had to give up the work. Mrs. Fitch and I visited one of the temples and it seemed such a pitiful sight to see them bow down on hands and faces before the idols with such a supplicating expression. Medicine is such a means to an end. We can gain their confidence and they are just as grateful for ordinary kindness as people at home are. But I have fallen into a moralizing strain and left my subject, the journey, far behind.

ON TO CHEFOO.

We arrived in Chefoo November 22 and staid there three weeks, annual meeting occupying about two weeks. It was very interesting as well as instructive to the new missionaries. There are noble men among the missionaries of Shantung Province; they have such strong wills and still give up so readily and are so willing to make any personal sacrifice to further the work. I learned several lessons at that meeting that I had very much needed.

We were all (32) invited to the house of Dr. Nevius for Thanksgiving dinner and had such a pleasant evening. I thought if our friends at home could only see how comfortable we were they would not pity us.

At last we had everything ready and started for Wei Hien in a little coast steamer. The weather was stormy and the steamer just like a cork on the waves. We were all very seasick, but recovered as we neared Tiger Head.

CROSSING THE ICE.

There are no harbors in China. The captain cast anchor about a mile and a half out and waited for *sampans* to come and take us ashore, but we waited

* A professional priest.

in vain. A strip of ice three-quarters of a mile wide and too thick for a boat to break through lay between us and the shore. The captain rigged the lifeboat and started us shoreward. I stepped out of it and the ice gave way and down I went into the water. The tide was coming in and the ice beginning to crack. We picked our way, single file, across to shore, which was hilly, with great boulders of rock here and there covered with grinning Chinese, who were to all appearances enjoying our dilemma. Those ministers worked like heroes to get the things ashore. About four o'clock we had everything gathered into the inn, where there was no stove, but we had alcohol lamps on which we made our coffee.

LAST STAGE OF THE JOURNEY.

We were still two and a half days from Wei Hien and the rest of the journey had to be made by mule litter. We started each morning about five o'clock and traveled until ten when we stopped for breakfast and rested the mules for a couple of hours, then on again until dark. Reaching Wei Hien, we found our home ready for us, fire and all. Mrs. Laughlin had been round making things look as inviting as possible. We spent the first two weeks in putting our house in order, then settled down to study of the language. There is no time for anything else, it is so absorbing. The older missionaries thought best that I should not practice medicine for the first few months, but it is impossible to refuse entirely to see urgent cases. A very serious one was brought to the hospital some time ago. It was my first operation and I was so thankful that it was a success. If I had been in America I would not have attempted it. I dreaded to do it for fear of the result on the Mission if the woman died. Dr. Johnson has a little book of selections for daily reading and the verse that morning was "I the Lord will hold thy right hand, saying unto thee, fear not; I will help thee." He brought it in for me to read before I went out to the operation and I thought of it as I worked and it did help me.

MRS. FITCH'S opening words will speak for other missionary mothers and to many sympathizing friends. She wrote from SHANGHAI, March 23, 1890:

On February 14, my oldest son and daughter started for the United States, I going with them to Yokohama, where on February 22 we had to say good-by. This is the one great trial that we are drawing nearer and nearer as the years go by. It is a sad, sad time to come to. They go to Wooster, Ohio. As soon as I could I returned to my husband and other children. For a few days I dreaded to take up life's duties again — even with all I had, life seemed so empty.

But God can put "another heart" in one and now matters go on something as before. Perhaps life has brought a similiar trial to you. To how many it has brought trials in comparison with which this would be small indeed. Our Robert and Minnie are both Christians and in the hands of a covenant-keeping God. With Him we can trust them.

April 4.—No mail has left since I began this letter, but one has come which brought us very precious letters. Our children were safe in California at my father's home.

We are all beginning to talk of the coming great Conference in May. All hope for a time of help and blessing.

LEARNING FROM CHINESE CHRISTIANS.

Yesterday I took one of our church members to the hospital. She has a cancer in her breast and is to have it taken out. I have been with her more than usual lately and she always prays earnestly for the Church, the press, the workmen, our family etc., and then for her "small ailment," that God may cure her of it, if it is his will. I have thought sometimes when I heard her pray that I feared if I were in her place I should pray first for myself and not call my trouble "small" either. Many a time we feel that we can learn from these Chinese Christians.

PRINTING PRESSES RUSHED.

Just now the press is very busy indeed. Large orders have come in and they are also printing the essays for the coming Conference. I enjoy helping to read proof. Two large presses and a small one are run by a gas engine and there are a number of small presses besides. Tens of millions of pages are printed there every year. We hope it is a fountain of great blessing. Its streams go out into nearly all the world — the United States, Australia, Sandwich Islands, Russia, England, Germany, etc., besides all over China.

We offer the first anticipated letter from MISS EMMA FRANCES LANE, dated NANKING, March 26, 1890:

It is now five months since I reached Nanking and the novelty has worn away and I am beginning to feel that I belong here. Mrs. Leaman and Miss Lattimore have both been so kind and good to me that many hard places have been smoothed.

I am studying the language; do not find much trouble reading character, but I do find it very hard to understand the people and talk. Mrs. Leaman does not want us to take the school until we have a good command of the language; it is too responsible a place. She governs and keeps her school with so much power and wisdom. You at home have no idea of the perplexities and difficulties of such a work. The Chinese character is difficult to manage. Imagine a woman who has no other way of revenging herself or telling her troubles than to sit in the street and scream her anger or woe at the passers-by! This morning I saw one on the street rocking herself and wailing and screaming because her father

had just died. A woman was dismissed from our service and, since, she comes back and screams outside all the bad names and language she knows, threatening even to kill. Imagine caring for twenty or thirty girls, many of whose mothers are like this. Does it not require a little wisdom?

The home which the ladies have built for our use is very pleasant and comfortable. Will you thank them all for their many kindnesses?

TRANSFERRED.

MRS. NEAL, whose reports of the Tungchow girls' school we have been in the habit of looking for with such interest, explains her removal to CHI-NAN-FOO (which is effected about the time these words are printed) in a letter dated January 27, 1890:

Will you still call me one of your missionaries when I have left Tungchow, turned over my work in the school to others and with sorrowful heart said good-by to my girls and the women among whom I have worked ever since I have been able to talk a little Chinese, and betaken myself, my goods and chattels to the far-away capital of the province, in the wake of my husband, who has been removed to Chi-Nan-Foo?

It was deemed best by the Mission of Shantung that such a change should be made for the sake of Dr. Neal's medical work, especially on account of the larger number of dispensary and hospital patients he can there have and better opportunities for giving clinical lessons to his medical students, whose thorough training he considers his most important work. In deciding to send us away from Tungchow, the question of what provision could be made for the girls' school was a perplexing one, but, after a good deal of devising, a plan was hit upon which, it is hoped, every one will find for the best.

It was to ask Mrs. Coltman (Dr. Coltman, of Chi-Nan-Foo, is to exchange stations and homes with us) to take charge of the school and have Miss Wight from Chefoo come up to teach and assist Mrs. Coltman, who, with her three children, will be less able than I have been to give all her strength and time to the school. This plan necessitated the temporary suspending of the Chefoo school until some one can come from home to reopen and care for it, Miss Wight bringing a few of her most promising pupils with her to our school.

You will understand how, while I am glad to be free hereafter to join my work with my husband's, as well as to go among the Christians in their homes and do itinerating, it is still with the sincerest reluctance I am giving up my work in Tungchow. The seeing that this move on our part is for "the best" and deciding to make it has been the greatest trial that my short missionary life of six years has yet brought me.

Our present plan is to leave here early in May, going to Shanghai to attend the Conference and to have some suitable glasses made for my husband's eyes (which have never recovered from the accident of four years ago and which of late have steadily grown more painful) and to go direct from Shanghai to Chinan, up the canal, if possible. Dr. and Mrs. Coltman will be ready to come into the house as soon as we vacate it and Miss Wight is coming to us this week and she and I will reopen and carry on the school together until I leave.

A happy spirit of obedience and docility has characterized the schoolgirls this year and their Christianity has often been shining through the acts of daily life. Three have joined the Church.

REPUBLIC OF COLOMBIA.

MRS. M. B. (FRANKS) LADD, in her final report of the girls' school in BOGOTA, to which she went in 1883, has the pleasure of saying:

There were fourteen house pupils in the school last year and the highest number reached in the department for boys and girls was fifty-two, which was reduced to thirty-two near the end of 1889 by priestly craft, removals, sickness and fear to have the children appear in public examinations, and lack of what they thought necessary dresses.

We have all been blessed with generally good health, although there has been an unusual amount of sickness in the city, especially typhoid fever of a fatal kind. Three of our girls did not miss an hour during the whole year from their classes. Only one boarding pupil was absent from her classes for a day or two, because of a felon on her finger. I long to write as good news of the spiritual health of our pupils, but I cannot. The girls have been usually obedient, kind, docile and industrious, but the great blessing which we always crave has not come. The Spirit has been with us in answer to prayer, but not one has asked, "What shall I do to be saved?" I am very sad over it.

MRS. CALDWELL also wrote from BOGOTA in April:

We found our force so much reduced when Miss Franks left us that we felt obliged to close the boarding department of the school; there did not seem to be any alternative. We hope, however, that by the beginning of next year this very important branch of the work may again be taken up. A day-school has been kept up and one girl has expressed her desire to come out on the Lord's side.

The boys' school, opened February 1, has sixty-nine students. The Bible is taught daily and this is a grand opportunity to preach the pure Gospel of Christ. At first many of them entered the class with fear and trembling, for they have always been taught that it is a very great sin to read the Bible, but now Mr. Caldwell says it is often difficult to get away at the end of the hour, owing to the many questions the boys want to ask. Many sit almost spellbound as they listen to the simple Bible stories.

HOME DEPARTMENT

MONTHLY MEETING.—*July.*

Scripture Text, Isaiah lix., 1.—Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear.

Scripture Reading, Isaiah lvi., 1-9.

General Topic.—WORK AMONG THE INDIANS, CHINESE AND JAPANESE IN THE UNITED STATES.

Transfer to Home Board of work among the Indians. Which tribes have been transferred; which retained by Foreign Board? (*The Church*, Aug., '89, p. 117, *W. W.*, July, '89, p. 172.)

Indians of Western New York. Name the Tribes; where are their Reservations? Name the Missionaries. Summary of results for the year (Ann. Report B. F. M.). Committee appointed to visit them (*The Church*, Aug., '89, p. 107.) Other Missions among them (p. 459, *The Church*, Nov., '89). Two Tonawanda Visitors at 53 Fifth Ave. Tonawanda Building offered to the Board (*The Church*, Apr., '90, p. 303). Influence of Missionary Efforts on Indians of Western New York (*Miss. Review*, Dec., '89).

Dakota Mission. Summary of work during the year (Ann. Report of B. F. M.). Review of the Past as gleaned from "Twenty Years Among the Sioux" (*The Church*, July, '89, p. 22). Sioux Women's Ann. Miss. Meeting (*W. W.*, Jan., '90, p. 20). Letters (*W. W.*, Jan. and Mar., '90). Letter from Rev. J. P. Williamson (*The Church*, Mar., '90).

Nez Percé Mission. Work of the Misses McBeth. A Visit to Nez Percé Land (*W. W.*, July, '89). Another Missionary Tour of the Nez Percé Christians (*W. W.*, Feb., '90). Ann. Report of Board of N. N. Y. gives interesting facts about the young Nez Percé Ministers.

Chinese on the Pacific Coast. Good work accomplished in spite of difficulties. Christian life and death of Poon-Wai. A word about the Mission Home at San Francisco; the Occidental School; House-to-House Visitation (Refer to Ann. Report of B. F. M. Fuller details, Report of Occidental Board).

Work among Chinese in and around New York City and other places (*The Church*, July, '89). Work among Japanese (*The Church*, Dec., '89, p. 481). Letter from a Chinese Mother (*The Church*, May, '90, p. 468).

General articles. Moravian Missions among American Indians (*Miss. Review*, Mar., '90).

A dispassionate view of both sides of the Indian question as gathered from Dr. Kendall's article on "Indians of the United States" (*The Church*, Feb., '90).

A Secretary's Visit to Indian Terr. (*The Church*, Feb. and Mar., '90), and the Indian Problem in the Territory (*The Church*, Apr., '90) have more connection with the work of the Home Board, but many will be glad to have their attention called to these articles because of facts bearing upon the Indian problem in general.

E. M. R.

OUR ASSEMBLY AT SARATOGA.

THE Woman's Foreign Missionary Meeting usually held in connection with General Assembly met in the Methodist church in Saratoga, Thursday, May 22. It was one of the great revision days in the Assembly, but, notwithstanding that fact, a goodly company of women gathered for the prayer-meeting, at 9.30, conducted by Mrs. Robert Russell Booth, of New York. At 10.30 the regular morning session began, with Mrs. Yeisly, the recently elected president of the Society of N. N. Y., as presiding officer.

After the opening exercises, a report on the magazine, *Woman's Work*, was read by the editor and was followed by a report from Miss Lombard, the editor of *Children's Work*, read by Mrs. J. Q. Adams, of San Francisco. The subscription list of the children's paper had fallen off one thousand during the year, yet the writer felt that there had been on the whole more sunshine than shadow.

Mrs. A. L. Massey, of Philadelphia, added a few words of appeal to all to realize and act upon their responsibility as silent partners in the magazines.

After a hymn, Mrs. A. A. Fulton, of China, carried the audience with her in imagination through the streets of Canton, visiting the house of a well-to-do Christian woman, then a neighboring heathen home and the dispensary of Dr. Mary Fulton. Her simple photographic description made very real to her hearers the street, with its canal crowded with boats, its cat market—they do eat both cats and rats in Canton, Mrs. Fulton says—its outcast lepers and other sad sights. A young lady dressed in a gorgeous embroidered Chinese costume represented the hostess upon whom Mrs. Fulton took us to call. This address was followed by an able paper by Mrs. W. C. Roberts, of Lake Forest, on "Encouragement in Our Work."

The last address of the morning was by

Rev. A. C. Good, who gave in his inimitable way a never-to-be-forgotten picture of the condition of women in Africa. Mr. Good by no means exhausted his resources upon this subject in these pages last month, and societies that can secure a talk from him will hear something fresh every time.

The afternoon session was opened with prayer by Mrs. Darwin R. James, of Brooklyn. An outline of new work to be undertaken during the year was presented by Mrs. H. M. Humphrey, of New York. Over twenty thousand dollars is needed for indispensable buildings.

Mrs. Bainbridge followed with an eloquent address. She said that she had been asked if she were a delegate and had answered "No," but that she might call herself a delegate, the representative of heathen women the world around. Following out this idea, she presented successively the needs in various countries. In the same way as a "delegate," she brought messages from absent missionaries and officers of the Boards.

One of the most interesting features of the afternoon was the "missionary symposium," conducted by Mrs. C. N. Thorpe, of Philadelphia. The following missionaries took their places on the platform and were introduced to the audience, making the salaams of the countries they represented: Mrs. Mills, Mrs. Fulton and Mrs. White, of China; Miss Smith, of Japan; Miss West, of Turkey, and Mrs. Samuel Jessup, of Syria. Several of these ladies responded to questions with reference to their work, giving a great many interesting facts and incidents. Miss Smith, of Sapporo, Japan, spoke with touching simplicity. She said: "I cannot do this work alone. I must superintend churches and schools, have twenty boarding pupils and must receive many visitors. I have been there seven years alone. Will you send me back alone? If you do, I will go." Does not this appeal meet the eye of some one who can go with Miss Smith this fall?

After a few stirring words from the Treasurer of the Foreign Board, Mr. Wm. Dulles, Jr., as he said, "not closing words but beginning words for the new year," the Rev. Dr. Burrell, of Minneapolis, closed the meeting with prayer and benediction.

A. M. and L. H.

ANNUAL MEETING OF THE OCCIDENTAL BOARD.

THE Seventeenth Annual Meeting was held in San José and Santa Clara, April 3 and 4. On the first day, delegates from various parts of the State were met at the San José station and escorted to the church, where a large number of ladies were waiting to welcome them. The church was beautifully decorated with a profusion of flowers such as California loves to furnish.

Mrs. P. D. Browne presided in her usual admirable way, keeping all up to time and bringing out many interesting facts. Sweet and heartfelt were the words of Mrs. Laura Reynolds as she extended a welcome to the Board and very fittingly was this responded to by Mrs. A. L. Lindsley, of Oakland. During the opening devotional exercises, led by Mrs. J. M. Newell, of Santa Clara, many prayers went up that all hearts might be filled with the Holy Spirit, that throughout the meetings all should be done to the glory of God.

Heretofore we have held the hand of our dear mother, Philadelphia; during the past year we have been learning to walk alone and yet not alone, for the hand of the Lord has surely been reached out to us. Very encouraging was the report of the Home Secretaries, read by Mrs. J. G. Chown, showing that our auxiliary societies had responded as never before to our calls for help; thirty-three new auxiliaries and bands had been formed during the year and great advance made in presbyterial organization. On the first day came Mrs. R. N. Judd, with graceful greetings from the Board of the Northwest, and Mrs. Ross from the North Pacific Board. A telegram of good cheer was received from the Southwest.

Unlike our sister Boards, we had but few missionaries from foreign lands to plead in behalf of heathen women and children. But we had women and children present who had been brought out of heathenism into the light of the Gospel. As they sang "Jesus loves me, this I know," we rejoiced that they did know of Jesus and His love, but we were sad as we thought of their sisters in our Chinatowns who do not know that Jesus or any one in all this wide world, loves them.

We had the rare privilege of listening to Mrs. Armstrong, one of the first missionaries to the Sandwich and Marquesas Islands. Our Foreign Secretaries' report

was listened to with intense interest as Miss Garrett read of the work of Mrs. Amy Saxton Fulton, of Kanazawa, Japan; of Mrs. Sophie Preston Wisner, of Canton; of Mrs. Hoskins, of Syria, and Miss Symes, of India.

It is impossible here to even speak of all the interesting features of the meeting. Especially to be remembered was the address of our President, Mrs. Browne, on the world's need—a Saviour—and the chalk talk to children by Miss Helen Babb, of San José.

In the evening a large popular meeting was held, the President in charge. Mrs. Pitblado, of Santa Rosa, read an excellent paper on the "Reflex Influence of Foreign Missions." Mrs. Garrett, of Alameda, held the attention of all by her address on the "Progress and Encouragement of Missions" and Miss Berry spoke on "The Wounds which Christ Receives in the House of His Friends." Rev. H. C. Minton, pastor of the church, delivered an eloquent closing address, in which he described scenes in heathen lands which he saw in his recent tour of the world.

The next morning, delegates in steam cars, delegates in horse cars, delegates in carriages and delegates on foot were seen hurrying to the church in Santa Clara, a few miles from San José. The platform of the church was a bower of roses and lilacs and, as we listened to the welcome by Mrs. H. T. Glendening, we felt sure that we had been looked for and received with true Californian hospitality. "And what shall I more say?" For the time would fail me to tell of the delightful way in which all were entertained in San José and Santa Clara; of the reports of our missionaries and teachers from San Francisco, Los Angeles, Sacramento, San José and San Diego; of the interesting paper on medical missions read by Dr. Effie Deane Worley, who is prepared to go out as a medical missionary; of the sweet and heartfelt addresses of Mrs. F. L. Nash and Mrs. J. B. Stewart; of the map exercise, in which a number of ladies took part; of Miss Mabel Fields's bright paper on "How to Interest Children in Missions"; of Mrs. Judd's good paper on "The Need of the Holy Spirit in Our Work," or of the enthusiastic election of officers, when our beloved President was again the choice of all. Nor can I speak in detail of the popular evening meeting in Santa Clara; of the interesting address on "The Enthusiasm of Missions," by Mrs. Condit, of Los Angeles; of the spicy talk by Miss Garrett on the "Boys' Brigade"; of the words of encouragement and farewell by the pastor, Rev. J. M. Newell, and of the stirring address of our President. With her favorite hymn, "God be with you till we meet again," we closed our annual meeting. "But these all received a good report," which may be found by sending to 933 Sacramento Street, San Francisco, for the Seventeenth Annual Report of the Woman's Occidental Board of Foreign Missions.

Mindora Berry.

SUGGESTION CORNER.

THE Woman's Societies have given more money to foreign missions this year than the Treasurer's figures ($280,285.51) admit, because many sums have been disbursed in private ways and for special purposes without passing through the treasury. There must always be a margin allowed for gifts of this sort, but will it not be about as satisfactory if, for the most part, we concentrate ourselves this year to come and, as the Treasurer lately advised, follow the example of the rivers and "keep in the channel"?

MRS. CALHOUN, so long of the Syria Mission and now at Auburndale, Mass., writes in the same spirit as many others:

"Most heartily do I wish that every household in our Presbyterian Church could know the interest and pleasure that comes with the daily use of 'The Missionary Calendar of Prayer.' A longing to know more than the mere names given led me to look in the magazines and Annual Reports for some account of the workers and their work and for maps to fix in mind the various stations.

"We may surely look for abundant blessings on all missionary work and on our own souls from this daily meeting at the Mercy Seat."

CONSIDER (but we might as well consider a castle in Spain!) how much time would be saved at the Mission House to secretaries, treasurers, editors, if all ladies would write their full address on each business letter.

"But I wrote it out fully in my *first* letter of our correspondence."

Yes, but that letter was filed away months ago and it takes time to leave the desk and finger over the big package.

"But I'm a secretary and write so often they must know my address by this time."

It doesn't follow. What heads we should carry if we remembered the streets and numbers of all the presbyterial or even Board officers in St. Louis, Chicago, Philadelphia and the rest!

TO THE AUXILIARIES.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

THE Annual Reports are now ready and will be mailed to the Secretary of every Presbyterial Society, Auxiliary and Young Ladies' Band. Any others who desire can obtain them by sending fifteen cents. We hope these reports will be carefully studied and kept constantly within reach for reference. Special attention is called to the Table of Presbyterial Statistics. Great pains have been taken to make this as accurate as possible. After dropping the names of all Societies and Bands that have sent no contributions for two years, we find a net increase of eight Auxiliaries and sixty Bands over last year, which is a good advance when we remember that we have lost from our roll all those connected with the Occidental Board. A new feature of the report is a complete list of our missionaries with their post-office addresses, which, it is thought, will often be found convenient.

OUR three missionaries working among the Chinese in San Francisco—Miss Baskin in the Occidental School, Miss Culbertson in the Mission Home, and Miss Cable in house-to-house visitation—have been transferred to care of the Occidental Board at its request. This means a severing of old and endeared ties for us, but as it indicates a growing strength in our sister organization and no change in the actual work, we cheerfully bid all a godspeed and turn to assume new responsibilities in place of those we relinquish.

THE suggestive paper on "Temptations," by Mrs. Scovel, of Wooster, O., which aroused so much enthusiasm at the Annual Assembly at Washington, has been printed in leaflet form. By the generosity of Pittsburg friends this leaflet is offered free, with the hope that it may help some missionary workers to recognize and resist the temptations mentioned. In ordering, do not forget to inclose stamps for postage.

COPIED letters are ready for the use of Auxiliaries as follows: Miss S. L. McBeth, Mt. Idaho; Mrs. Ogden, Gaboon, West Africa; Mrs. W. M. Hayes and Mrs. Neal, Tungchow, China; Miss Johnston, Canton, and Mrs. Judson, Hangchow, China, and a private letter from Miss Dunlap, of India, which will be of special interest for the young ladies.

MRS. CALDWELL, of Bogota, sends special thanks for the $2,000 contributed by our Society for the new school for boys.

Miss Maria B. Franks, formerly of Bogota, was married, April 25, to Mr. Edward H. Ladd. Making a new home in Barranquilla, Mrs. Ladd will, for the present, assist Mr. and Mrs. Candor at that station, while her place at Bogota is to be supplied by Miss Elizabeth Cahill, of Huntington, Pa., who expects to sail early in July.

MISS NASSAU, of Talaguga, West Africa, arrived in New York May 16. Sailing from Gaboon March 15, the only lady on the vessel, and tarrying for a little rest in Liverpool, she has found herself tenderly cared for and courteously treated all the way. Now, in the quiet of a sister's home in Lawrenceville, N. J., she finds strength coming back as she had hardly dared to hope.

From Chicago.

Meetings at Room 48 McCormick Block every Friday at 10 A. M. Visitors welcome.

BEFORE this is read a copy of the new report will be in the hands of the Secretary of each of our Auxiliaries for the use of her Society; we hope there will be found help and information between its covers for all. If additional copies are wanted they can be supplied for four cents each, postage.

WE were very happy at Room 48, to see the face and hear words of greeting from Rev. George W. Chamberlain, of Brazil, several times lately. He told us of the promise of new missionaries from our district for his field.

MRS. W. E. KNOX, who having visited many mission fields has a personal realization of their needs, has been spending two months going about among our Societies in Central Illinois arousing and stimulating them to good works.

AT the meeting of the Chicago Presbyterial Society, the subject being Africa, the corresponding secretary read extracts from letters written by Mrs. George Champion, who sailed from Boston for Zululand in 1831, giving accounts of their means of transportation and time taken—five hundred miles in nine weeks! After these extracts, items concerning the present outlook and growth in that same portion of the "Dark Continent" were given, showing a wonderful contrast.

OUR Mrs. T. Heyward Hays, of Bangkok, Siam, has just arrived at home, hoping soon to regain her wonted health and return to the work which it was so hard to leave.

UPON Decoration Day, Mrs. Peoples, of Laos land, spoke of the feelings of patriotism aroused at sight of "the most beautiful flag in the world,"

but said: Their hearts were weaned from this home land because of the love they had for that of their adoption; they hoped to spend their whole lives working among the dark-skinned Laos people. They wanted, however, to take back with them some flags that they might always have one for their boat in going up and down the river and to use at any time, for it was a protection as well as a most grateful sight to any white traveler through the land.

From New York.

THE last prayer-meeting of the season was held in Lenox Hall the first Wednesday in June. Despite the fact that many ladies had already left town for the season, the room was well filled. Few meetings have been held there at which the presence and blessing of the Divine Spirit have been more manifest. From the opening hymn till the close, every heart was alert with interest.

These monthly prayer-meetings, which have been such a comfort all winter to mission workers, will be resumed the first Wednesday in October.

MANY pleasant things are said of the Twentieth Annual Report, but we look in vain for the record of many Societies for the number of *Woman's Work* taken. Now is the time to look out for subscribers in our country Societies. See, too, that each Sunday-school superintendent sees the June *Children's Work*. He will surely wish his Sabbath-school children to see it, too.

From Northern New York.

WE desire to call the attention of Societies and Bands to the repeated request of the Treasurer that money for the contingent fund be sent through the year and not at the close only. From this fund all the running expenses must be met, as well as bills for printing reports and leaflets; it is self-evident, therefore, that this fund should be constantly replenished or it will soon become exhausted. Much trouble and anxiety will be saved the Treasurer if the request is immediately complied with. We would also call attention to the fact that only sixty-one out of one hundred and ninety-six organizations contributed to the contingent fund the past year; as all share the benefits of this money, it would seem as if all Societies and Bands should make an effort to contribute something toward it.

THE summer season is usually the time when one feels that there is no need of keeping up the missionary meeting; hence many Societies and Bands fall behind in their contributions and, to some extent, lose their interest. The lost ground cannot be recovered. We trust that special effort will be made to sustain the meetings this summer. This is especially necessary if we are to advance this year in our receipts. The work calls for increased contributions everywhere and we should cheerfully and gladly respond to this call of our Master.

Let no Society be content with less than twenty per cent. increase.

From St. Louis.

Missionary literature may be obtained at the "Rooms," 1107 Olive Street.

WE urge any of our friends who are leaving home for summer rest to take the missionary magazines along and have the new ones follow after. The summer days by the sea or among the mountains will have hours for study and prayer, possibly more than the busy home life permits. And then we may be able to interest others. Wonder if it would not be a good plan to surely take the Missionary Calendar along?

THE suggestion of General Assembly that regular pledged support be given to foreign missions in place of the one annual collection is surely a long step in advance. Let us talk with our pastors about it and hope for its speedy adoption in all our churches.

FIFTY thousand dollars the General Assembly asks from the children of the Sabbath-schools this year. Mothers and sisters, please stir up the children; give them mite boxes, read *Children's Work* with them.

From San Francisco.

Board Meeting, first Monday of each month at 933 Sacramento Street, San Francisco; business meeting at 10.30 A. M.; afternoon meeting and exercises by Chinese girls in the Home at 1.30 o'clock. Visitors welcome.

THE following leaflets may be had by sending to Mrs. E. V. Robbins, 933 Sacramento Street:

	each.	doz.
Little Ah Yee of the Opium Dens	.10	
How do Chinese Girls come to the Mission Home?	.03	.25
The Blessedness of Giving		.20
A Question of Delegates and a Question of Expenses	3 for .05	.15
A Little Owl	.02	.20
Parable of the Ten Virgins. Ah Gunn		.10
How Shall We Praise God?		.10
The Need of God's Spirit in Foreign Mission Work		.10
Eleventh Year of the Occidental School	free.	
Practical Suggestions for Young Peoples' Work	free.	
Constitutions for Presbyterial Societies	free.	

We have a large supply of unique mite boxes, which may be had at 3 for 5 cents or 100 for $1.

BOOK NOTICES.

A Missionary Twig. By Emma L. Burnett. (American Tract Society.) 200 pp., cloth, 90 cents.

This has been written for Mission Bands and their leaders, and the writer (who has contributed many pleasant pages to *W. W.* since its beginning), is thoroughly conversant with her subject. She will be found a good guide, from the details of controlling a child's impulsive giving or handling a meeting, to the relation of a missionary spirit to all departments of life. The book ends at exactly the right place. It may be recommended for S. S. libraries.

H. M. Stanley, the African Explorer. By Ar-

thur Montefiore, F. R. G. S. (Fleming H. Revell, N. Y.) pp. 192. Cloth, 75 cents.

In these days when every word about Mr. Stanley is eagerly read, this little book will be welcome to those who have not access to larger works. It gives a brief account of Mr. Stanley's boyhood and life before he was known to the world at large; recounts again the always thrilling story of his search for Livingstone; and records his later African expeditions down to his return to Zanzibar with Emin Pasha. It includes considerable history of the Uganda Mission and is written in a more than usually graphic style for a story so condensed. The present is the fourth edition.

The Life of George H. Stuart. Written by Himself. Edited by Robert Ellis Thompson, D. D. (J. M. Stoddart & Co., Phila.).

We rejoice that a "life" of this staunch Christian layman has been given to the world. It should be circulated far and wide among young men of whom the on-coming generation, were it not for these pages, might be ignorant concerning the man who as President of the Christian Commission was known to the furthest corner of our country during the war of the rebellion. Mr. Stuart's ability and probity, and liberality and zeal for Christ are all illustrated in this volume, rather by his deeds than his words. The second chapter contains an interesting passage in the foreign missions history of the Presbyterian Church and the record at other points touches missions through such characteristically differing names as Alexander Duff, Naryan Sheshadri, Mr. Baldwin, of Morocco, the Methodist Bishop Taylor and Hudson Taylor of the China Inland Mission.

In the Far East. Letters from Geraldine Guinness in China. Edited by her Sister. (Fleming H. Revell, New York). Price, $1.50.

The American publisher has presented these charming letters with many attractions of illustrations and cover. As we have fully noticed the "Letters" before in these pages, we shall add nothing further of this new edition.

ARRIVALS IN THE UNITED STATES.

[In addition to those elsewhere mentioned.]

May 4. At New York, Rev. Francis J. Newton, M. D., Mrs. Newton, three daughters and a son, from the Lodiana Mission. Addressed, Chambersburg, Pa.

May 11. At San Francisco, Rev. A. V. Bryan, Mrs. Bryan and child, from Hiroshima, Japan. Addressed, Lawn Ridge, Orange, N. J.

May 23. At New York, Miss Annie Geisinger, from Dehra, India. Addressed, Warrenton, Mo.

May 23. At New York, Mrs. T. H. Hays, from Bangkok, Siam. Addressed, 3151 Indiana Ave., Chicago, Ill.

June 7. At New York, Rev. C. A. Berger, Mrs. Berger and baby, from Bangkok, Siam. Addressed, Cannonsburgh, Pa.

NEW AUXILIARIES AND BANDS.

CALIFORNIA.
Alhambra, Helping Hands.
Azusa, Bd.
Berkeley, Y. P. Soc.
" Infant Class.
Colton, S. S. Bd.
Los Angeles, Boyle Heights Ch., Lowrie Bd.
" Immanuel Ch., Master's Maidens.
" Occidental Y. P. Soc.
Monrovia.
" Mae Carry Bd.
Nordhoff, Ojai Bd.
Pasadena, Tourists' Club, Y. P.
" (So.)
Pomona, Do-What-You-Can Bd.
Riverside, Arlington Ch., Girls' Working Club.
Santa Cruz.
San Francisco, 1st Ch., S. S. Bd.
" " " Boys' Brigade.
" " Howard Ch., Our Little Corner.
" " " " Re Qua Bd.
" " " " Y. P. Soc.
" " " " Sunbeam Bd.
" " Westminster Ch., Infant Class.
" " " " Bible Class.
" " " " Boys' Brigade.
" " " " S. S. Bd.
San José, Alexander Duff Bd.
Santa Monica.
San Pedro.
Stockton, King's Children.
" Right Royal Terrors.
Traver, Bd.
Vallejo.

COLORADO.
Cañon City, Gardner's Bd.
Denver, Capitol Ave. Ch., Young Ladies.
" " " King's Sons and Daughters.

DAKOTA (SOUTH).
Hot Springs.
Madison, Busy Bees.
Rapid City, O. R. I. O. Bd.
Whitewood.

D. C., WASHINGTON.
Ch. of Covenant, Young Ladies'.
1st Ch., Young Ladies'.
New York Ave. Ch., Gleaners.
Unity Ch., Heart and Hand.

ILLINOIS.
Alexis, Young Ladies'.
Brighton.
Carthage, King's Daughters.
Chicago, Reunion Ch., Belhany Bd.
Decatur, Brier Bd.
Farmingdale.
Greenview.
Milan, King's Builders.
Oregon, Lend-a-Hand Bd.
Robinson.
Tolono, Gleaners.

INDIANA.
Clinton.
Crawfordsville, Centre Ch., Boys' Bd.
" " Willing Workers.
Crothersville.
Hanover, Light Bearers.
Indianapolis, 4th Ch., Diligent Bd.
Jeffersonville, Progressive Pilgrims.
Madison, 1st Ch., Cheerful Workers.
Winchester.

IOWA.
Clarence, Cheerful Workers.
Davenport, 1st Ch., King's Daughters.
Early.
Larrabee.
" Bd.
Lucas, Heathen's Friend Bd.
Onslow, Gleaners.
Schaler.
Springville.
West Point.
What Cheer, King's Daughters.

KANSAS.
Osage City.

MARYLAND.
Baltimore, Waverly Ch., Willing Workers.
Hyattsville, McIlvaine Bd.

MICHIGAN.
Ann Arbor, Willing Hearts.
Detroit, Trumbull Ave. Ch., Service Bd.
" Fort St. Ch., Opportunity Circle.
Flint (reorganized).
Grand Rapids, Immanuel Ch., Young Ladies'.

MINNESOTA.
Beaver Creek, Happy Helpers.
Minneapolis, Bethlehem Ch., Van Cleve Bd.
" Stewart Mem. Ch., Light Bearers.
St. Paul, Goodrich Ave. Ch., Boys' Bd.

MISSOURI.
Kansas City, 4th Ch., W. M. S.
New Hampton.
West Plains.
Webster Groves.

NEBRASKA.
Fremont, The Reapers.
Omaha, Castelar Ch., Pansy Bd.
" " " Bright Jewels.
" " " Boy's Bd.
" Walnut Hills.

NEW JERSEY.
Belvidere, Gleaners.
Bloomfield, 1st Ch., Ballantine Bd.
Burlington, Busy Bees, Junior Division.
Califon, Little Reapers.
Delanco, Ogden Bd.
German Valley, Young Woman's Soc.
Newark, South Park Ch., James P. Wilson Bd.
" " " " Willing Workers.
" Mem. Ch.
Paterson, Ch. of Redeemer, Young Peoples'.
Trenton, 5th Cb., Janvier Bd.
Westfield, Christomatbean Bd.

OHIO.
Beverly, Willing Workers.
Berea.
Bourneville.
Granville, Young Ladies.
Hopedale, Boys' Bd.
" Young Ladies.
Logan, Young Folks.
Maumee, Young Ladies.
McConnellsville.
Pemberville.
" Edna Cole Bd. (reorganized).
Salem, Boys' Brigade.
Wapakonetta (reorganized).
Waverly.

PENNSYLVANIA.
Allegheny, 1st Ch., Children's Bd.
Altoona, 1st Ch., Coral Workers.
Derry, Theophilus Bd.
Duncannon, Dakota Bd.
Gettysburg, Soc. (formerly Bd.).
Honesdale, Titus Bd.
Jamestown, Grace Bd.
Mount Pleasant, Cheerful Givers.
Philadelphia, 1st Ch., George D. Baker Bd.
Pittsburg, East Liberty, Mission Stars.
Pleasant Valley, Corner Stones.
Wissinoming, Bd.

TENNESSEE.
Washington.

WISCONSIN.
Wausau.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from April 1, 1890.

[PRESBYTERIES IN SMALL CAPITALS.]

NEW BRUNSWICK.—Alexandria, Seed Sowers, 25; Amwell, 1st, 27; Amwell, United 1st, 12: Amwell, 2d, 13.75; Copper Hill, S. S, 13.50, Ella Kuhl Bd, 35; Dayton, 24; Ewing, 50, Bd., 30; Flemington, 113, Gleaners, 170, E. B. V. F., 50, L. M. Q., 25, Hill Mem. Bd., 50; Frenchtown, 56; Hamilton Sq., 14.98; Holland, 15; Hopewell, Gleaners, 30; Kingston, 6; Lambertville, 95.35, Ogilvie Bd., 60, S. S., 52; Lawrenceville, 100, Gosman Bd., 34; Little York, 13; Milford, 60; New Brunswick, 1st, 100, Gleaners, 72, Y. L. B., 15; New Brunswick, 2d, 25; Pennington, 33.25, Anna Foster Bd., 40; Princeton, 1st, 148.87, Havergal Bd., 10, Boys' Bd., 30, Y. L. B., 33.10; Princeton, Witherspoon Ch., 7.52; Ringoes, Kent Bd., 12.50; Stockton, 21, Bd., 3; Titusville, 17.50; Trenton, 1st, Golden Hour Cir., 30; Trenton, 2d, 25; Trenton, 3d, 100, Beatty Bd., 40, S. S., 40, Inf. Sch., 30, Boys' Guild, 30; Trenton, 4th, 150, Inf. Sch., 25; Trenton, 5th, 20; Trenton, Prospect St., 90.14; Trenton, Bethany, 35; col. at union meeting, 3.35, misc., 10, 2,371.81

NEW CASTLE.—Buckingham, 5.61; Chesapeake City, 25, What-We-Can Bd., 10; Cool Spring, 10.65; Dover, 50, Ch. Workers, 37, S. S., 14.61; Elkton, 39.20; Federalsburg, 6.50; Forest, 39.80, Y. L. B., 25, Girls' Bd., 14, Dale Bd., 1.50; Glasgow, 42.70; Head of Christiana, 20; Lewes, 17; Manoken, 30, Irving Bd., 7, Coral Workers, 4; Newark, 25, Amaranthine Bd., 10, S. S., 30; Pitt's Creek, 30; Port Deposit (th. off. jug kept by a lady, 30), 70, Hillside Bd., 18; Port Penn, 8.81, W. Workers, 15, S. S., 4.91; Rehoboth, Md., 16.20; Rock, Aux. and Bd., 7.40; St. George's, 22.50; West Nottingham, 69.25; White Clay Creek, 13.25; Wicomico, 21; Wilmington, Central, Y. P. S., 250, Mural Crown Bd., 35; 1st Ch., Willing Workers, 12.50, Y. L. B., 10; Hanover St., 77.05, Light Bearers, 10; Olivet, 10; Rodney St., 27.57; West Ch., 180, Happy Workers, 30, Y. L. B., 28; Zion, 22.20, Y. L. B., 2, Happy Harvesters, 5, S. S., 10.93, 1,471.14

NEWTON.—Andover, 5.95, Workers for Christ, 7; Asbury, 11; Belvidere, 1st, 74.15, Willing Workers, 28, Sowers of Seed, 3 97, Gleaners, 20, S. S., 25; Belvidere, 2d, 58.50; Blairstown, 52.15, Kuhl Bd., 25, Blair Hall Bd., 25; Bloomsbury, 30; Danville, 20.36; Deckertown, 13.24; Greenwich, 8.75; Hackettstown, 4.45, Gleaners, 25, Christ's Workers, 12.50; Harmony, 27.35, Earnest Workers, 10; Knowlton, 10; Lafayette, 2.64, Bd., 3.01; Marksboro', 11; Newton, 99 45, Y. P. Soc., 90.12, Cheerful Workers, 15, Primary Cl., 6.50; New Village, 6; Oxford, 1st, 10; Oxford, 2d, 28.16, Little Lights, 6, Primary Cl., 4.11; Phillipsburg, 1st, 74.36; Phillipsburg, Westm'r, 21.40; Stewartsville, 22.50, Bd., 5; Stillwater, 7, 009.62

PHILADELPHIA.—Calvary, 76, Humphrey Bd., 50, Prayer and Pence Bd., 13.25; Chambers, 250, S. S., 25; 1st Ch., 24.22, Albert Barnes Mem. Bd., 115; 2d Ch., Star of the East Bd., 25; Lombard St., Central, Reeve Bd., 7; Old Pine St., May Blossoms and Buds of Promise, 15; South Ch., 51.50, Cheerful Givers, 30; Southwestern, John McLeod Bd., 20, Mizpah Bd., 80, Little Workers, 25; Tabor, 60.24, Messengers of Light, 22, Little Helpers, 16.26; 10th, 343; Walnut St., 486.20, S.S., 77.14, Y.L.B., 30, Geo. Y. Taylor Bd., 25, Peking Bd., 7.50, Inf. Sch., 10; Westminster, 120; W. Spruce St., Glad Tidings Bd., 20, a lady, 50, S.S., 100, E. M. S., 2; Woodland, W. K. Eddy Bd., 2.81, 2,179.12

PHILADELPHIA, CENTRAL.—Alexander, 172.50, Bethany Bd., 43, King's Messengers, 8, King's Treasure Bd., 5, King's Sons, 4, S. S., 61.50; Arch St., 197, Mizpah Bd., 25, King's Soldiers, 15, Joy Bells, 21, King's Gardeners, 15, S. S., 94; Beacon, 25, Livingstone Bd., 30, Lucy Robbins Bd., 20; Bethesda, 200, Anna M. Eva Bd., 127.09; Bethlehem, 103, a lady, 17, Star of Bethlehem Bd., 28, Bethlehem Bd., 30; Central, 111, Central Bd., 25, Messengers, 90, Pauline Bd., 30, Laughlin Bd., 43, Hope Bd., 34, Gleaners, 8, S. S., 15; Cohocksink, 250, Messengers of Light, 30, Crusaders, 25; Columbia Ave., 45, Carrier Doves, 25, Buds of Promise, 4.64; Green Hill, 100, Inf. Sch., 15; Johnstone, 110; Kensington, 1st, 130; Mantua, 50, Y. L. S., 25, King's Messengers, 5.75, Berean Bd., 4.50, Little Stars, 16.80; Memorial, 87.81, Lilies of the Field, 6.41, S. A. Mutcbmore Bd., 6.88, Boys' Cl., 5, Girls' Cl., 1.08; North Cb., 100; N. Broad St., 270.17, Mrs. Wm. Hogg, 75, Y. L. S., 100, Harper Bd., 83.83; Northminster, 153.75, Y. L. S., 75, R. H. Fulton Bd., 26, Boys' Bd., 30, S. S., 36, Inf. Scb., 50; Olivet, 50, Graham Bd., 9, Jesus' Lambs, 20; Oxford, 320, Y. L. B., 100, Guthrie Bd., 50, Bethany Bd., 55, Nazareth Bd., 55, S. S., 83.75, Robbins Bd., 30; Patterson Mem., S. S., 40; Princeton, 380.69, Y. L. B., 33.80, Princeton Bd., 30, Fullerton Bd., 30, First Fruits, 30, Helping Hands, 22.70, Hastings Bd., 2.62, Day Dawn, 14.36; Shepherd, St. Paul Bd., 15; Spring Garden, 27.50, Lily of the Valley Bd., 41, Stones of the Sanctuary, 15, Lizpah Bd., 10.50, Temple, 70, Workers, 63, Grace Bd., 18; Tioga, 51; Trinity, 50; W. Arch St. (th. off., 59.99), 150, Y. P. B., 100, Soldiers of the King, 61, Carrier Doves, 50; Thoughtful Ten (independent Bd.), 75, 5,730.63

PHILADELPHIA, NORTH.—Abington, 193, King's Helpers, 12, Susan B. Smith Bd., 40; Ashbourne, 24.60; Bristol, 10.25, Basti Bd., 44.65; Chestnut Hill, 176.16, Little Gleaners, 50, Junior Boys, 35, Young Men's Soc., 60; Chestnut Hill, Trinity, 131, Frank A. Allen, Jr., 5; Doylestown, 37.50, Andrews Bd., 6.60; Forrestville, 6; Fox Chase, a few friends, 6; Frankford, 52, Y. L. B., 10, Coral Workers, 22; Germantown, 1st, 180.41, S. S., 25, Summerville S. S., 6.50; Germantown, 2d, 50, Tulpehocken Bd., 16.76, Seek and Save Bd., 25, Junior Non Nobis, 15; Germantown, Market Sq., 20, Mrs. Toland, 25, Y. L. B., 13.50; Germantown, Wakefield, 20; Hermon, 10, Cheerful Workers, 15.50; Holmeshurg, 15.06, Mem. Bd., 49.24; Huntingdon Valley, 47.10, Y. L. B., 48; Jeffersonville, 10; Jenkintown, 8, Grace Bd., 15; Leverington, 5; Newtown, 64.75, S. S., 25.52, Harvesters, 9, Kate Craven Bd., 20; Norristown, 1st, 107.81, Y. L. B., 10, Willing Workers, 10, Little Lights, 15.61; Norristown, Central, 34; Pottstown, Helping Hands, 9; Roxborough, 34; Thompson Mem., 50, Pastor's Helpers, 15, 1,946.36

PITTSBURG AND ALLEG. COM.—Allegheny, 1st, 212.62, Earnest Workers, 10, E. Swift Bd., 19.55; Allegheny, 1st German, Friendship Bd., 3; Allegheny, North, 9.10, Heart and Hand Bd., 9.35, Little Builders, 5; Beaver, 46, Y. P. B., 16.15, Sunbeam Cir., 2; Bellevue, 35; Bethany, 42; Chartiers, 24; Coraopolis, 33.30; Emsworth, 43, Y. L. B., 8.62; Glenshaw, Hannah Shaw Bd., 10.50; Hazlewood, Bd., 18.35; Hebron, 11; Hiland, 100; Homestead, 33.30; Lebanon, Mrs. E. Johnston, 50; McDonald, 10.44; Mt. Carmel, 30; Oakdale, 32.61; Pittsburg, 1st, add'l, 2.50; 2d Ch., Y. L. S., 200, In mem. Miss J. C. Paulson, 25; 3d Ch., 463, Mrs. Wm. Thaw, 100; Bellefield, add'l, 5.25, Busy Bees, 60; Central, 25, Chalfant Bd., 27; East Liberty, 28.75, Y. L. B., 4.25; Park Ave., 11.38, Gleaners, 40.76, Shaw Bd., 5; 43d St., 29.63, Ezri Bd., 18; Shady Side, 270.25, Busy Bees, 40; Sewickley, 42; Sharpsburg, Y. L. B., 2.50; Swissvale, 4; Verona, 17.60; Wilkinsburg, Willing Workers, 5; Young Ladies' Branch, 40.75; a friend, 4; Mrs. J. E. Davis, East End, 50, 2,336.51

PORTSMOUTH.—Ironton, 5.80, Y. P. B., 5.07; Jackson, 3, Y. P. B., 7.25; Manchester, 14.85; Portsmouth, 1st, 42.08, Beacon Lights, 20; Portsmouth, 2d, 15; Ripley, Gleaners, 24.20, 137.25

REDSTONE.—Belle Vernon, 238.95, Happy Bd., 27; Brownsville, 45.75; Connellsville, 168 50, Y. L. B., 133.84, Johnston Bd., 27.82; Dawson, Bd., 3; Dunbar, 102, Bd. and Cir., 80; Dunlap's Creek, 22; Greenboro', 19.20; Laurel Hill, 68.50; Long Run, 70.50; Little Redstone, 39; McKeesport, 250, Cheerful Gleaners, 50, Bd., 154.55; Mt. Pleasant, 109.40, June Bd., 20, Y. P. Cir., 25; Mt. Pleasant, Reunion, 80.93, Layyah Bd., 7.87; Mt. Vernon, 20; New Providence, 40, Ready Workers, 4; New Salem, 16.80; Pleasant Unity, 36 99, Trusting Bd., 5; Rehoboth, 67.03, Willing Workers, 10.29, Webster Cir., 10; Round Hill, 50; Scottdale, 31.75, Esbon Cir., 16.40; Tent, 29, Busy Bees, 5; Uniontown, 250; West Newton, 20, Earnest Workers, 5, Y. L. C., 20, 2,391.07

ST. CLAIRSVILLE.—Bannock, 12.35, Weaver Bd., 25.13; Barnesville, 26.40, Sowers in Hope, 34, Do-Without Bd., 9.57, S. S., 3; Beallsville, 8, Mem. gift, Miss Bruin, 4; Bellaire, 1st, 50; Bellaire, 2d, 60, Loring Bd., 32, R. M. Brown Bd., 5, Willing Workers, 15, S. S., 15; Bethel, 20; Buffalo, 53; Cadiz, 131.30, Earnest Workers, 64, Heart and Hand Bd., 18; Caldwell, 16, Busy Bees, 15; Cambridge, 30.17, Y. P. B., 4; Concord, 76; Crab Apple, 38.40, Gleaners, 17.50; Farmington, 13.57, Cheerful Givers, 4.15; Freeport, 23.30, Heart and Hand Bd., 1.70; Jerusalem, 13.42; Kirkwood, 48, Azalea Bd., 41.73, C. C. Hays Bd., 43; Lore City, 8.50; Martin's Ferry, 76.20, Lilies of the Valley, 58, Chalfant Bd., 12.72; Morristown, 15.50, Ruthian Bd., 6.65; Mt. Pleasant, 52.18, King's Messengers, 19.63, Little Gleaners, 20; New Athens, 27.60, Y. L. B., 13; Nottingham, 10, Hyacinths, 20; Olive, 15; Powhatan, Busy Bees, 5.50; Pleasant Valley, 14.55, Hays Bd., 38.51; Rock Hill, 4.50; St. Clairsville, 32, Coral Gatherers, 25; Scotch Ridge, 7.85, S. S., 5; Senecaville, 24; Short Creek, 9.05, Links and Strands, 4.75; Washington, 42.31, Wayside Gleaners, 18.14; West Brooklyn, 22.89, Children's Bd., 1.11; Wheeling Valley, 13, 1,594.83

SHENANGO.—Hopewell, 10; Leesburg, 11, Y. L. B., 6; Mt. Pleasant, 45, Willing Workers, 12; New Brighton, 51.96, Selma Bd., 12.50; Unity, Y. P. B., 50; West Middlesex, 17.90, 216.36

STEUBENVILLE.—Bacon Ridge, 22.50; Beech Spring, 8; Brilliant, 7.07; Buchanan, 26.75, Corbett Bd., 9; Carrollton, 10, Althea Bd., 10; Cross Creek, S. S., 10.55; Dennison, 30; E. Liverpool, 70, Cheerful Givers, 25, Buds of Promise, 35; E. Springfield, 13; Harlem, 17; Hopedale, 31; Irondale, 7.10; Linton, 19; Long's Run, 5.50, Y. P. B., 11.62; Madison, Hope Bd., 4.06; Monroeville, 14, Children's Brigade, 10; New Cumberland, 8; Oak Ridge, 30; Potter Chapel, 13.50, Willing Workers, 67.11; Richmond, 5.23; Ridge, 27, Oasis Bd., 7; Salineville, 17, Gleaners, 23.50; Scio, 26, Willing Workers, 7.44; Steubenville, 1st, 31, Busy Bees, 17; Steubenville, 2d, 102.70, Y. L. B., 15, Idaho Bd., 28.50, King's Servants, 34.75, Boys' Bd., 10; Steubenville Fem. Sem., 19.17; Steubenville, 3d, 30, Whatsoever Bd., 20; Still Fork, 6.50; Two Ridges, 14.50, S. S., 1.30; Uhricksville, 15; Waynesburg, 7.50; Wellsville, 89.56, Morning Star Bd., 18, 1,088.41

WASHINGTON.—Allen Grove, 8.50; Bethlehem, 10; Burgettstown, 113, Y. L. B., 18, Golden Chain Bd., 15, Timothy Bd., 5, Ten-Cent Bd, 4; Claysville, 160, Aftermath Bd., 35; Cove, 30.20, Graham Bd., 49, S. S., 4; Cross Creek, 100.66, Loring Bd., 9.25; Cross Roads, 13, Y. P. S., 15; E. Buffalo, 169; Fairview, 10; Forks of Wheeling, 90.50, Bessie Shaw Bd., 20, Excelsior Bd., 20; Frankfort, 26.70; Hookstown, a few ladies, 12; Lower Buffalo, 38.60; Lower Ten Mile, 28; Mill Creek, 32.36; Moundsville, 12.50; Mt. Olivet, 25, S. S., 16.35; Mt. Pleasant, 32; Mt. Prospect, 64; New Cumberland, 141.31, Myrtle Bd., 25, Grier Bd., 18.25; Pigeon Creek, 2.25, Y. L. B., 40.05, S. S., 38; Unity, 7.50; Upper Buffalo, 99.50, McMillan Bd., 11.80, China Bd., 28.09, Mary Shaw Bd., 34.30; Upper Ten Mile, 42.70, Busy Bees, 40; Washington, 1st, 363.49, Cornes Bd., 37, Bronson Bd., 16.68, Seminary Bd., 142.76, Girls' Bd., 47.58, Standard Bearers, 63.25, S. S., 69.01, Miss Chambers's Cl., 3.27, Miss Bronson's Cl., 62 cts., Cash, 10; Washington, 2d, 90.50, Y. L. B., 46.92, Pansy Bd., 25.75, Gleaners, 63; Waynesburg, 35, Y. L. B., 10, Ch. Endeavor, 5.02, S. S., 35.35; Wellsburg, 41.56, a th. off., 17.89; West Alexander, 82, a friend, 50, Loring Cir., 40, Hold the Fort Bd., 69.20, S. S., 40; West Liberty, 25, Cunningham Bd., 16.50; West Union, 26.95, Y. P. B., 16.50, Willing Workers, 21.37; Wheeling, 1st, 320.26, Sydney Ott Bd., 44.27, Cherith Bd., 32.68, Boys' Bd., 20, Bessie Vance Bd., 50, S. S., 50, Dr. Cunningham, 150; Wheeling, 2d, 75, Carleton Cir., 70; Wheeling, 3d, 15, Busy Workers, 15, Lyle Bd., 16; Wheeling, Beech Glen, 32; collected from various sources by members of Presb. Soc., *special*, 734.65, 4,852.05

WEST JERSEY.—Absecon, 8; Atlantic City, 20; Blackwood, Bd. of Hope, 47.25; Bridgeton, 1st, 43.23, Young Men and Standard Bearers, 30, Golden Cir., 35, Gleaners, 12.50, In. Sch., 7, Cl. of Chinamen, 15; Bridgeton, 2d, 65.24, Y. L. S., 41, Busy Bees, 10; Bridgeton, West, 122, Gentlemen's sustaining fund, 12, Mrs. Belden's Bd., 15.08, Willing Workers, 31.50; Camden, 1st, 39.42, King's Builders, Willing Workers and Loyal Laborers, 100; Cape May, 22.05; Cedarville (2 churches), 17.78, 1st Ch., S. S., 37.50, Willing Helpers, 15.40; Clayton, 36.54, Golden Links, 6.16, Buds of Promise, 3.84; Deerfield, 50, Elfie Bd., 25; Glassboro', 4.50; Greenwich, 100, Willing Workers, 40, S. S., 4; Hammonton, 15.20; May's Landing, 5; Millville, 26, Park Bd., 14; Pittsgrove, 31, Y. L. S., 44.45, Coral Workers, 9.50; Salem, Gleaners, 50; Vineland, 41; Wenonah, Y. L. B., 20, Forget-me-not Bd., 100; Woodbury, 8.50, Y. P. B., 27.50; Woodstown, 20.21, Ogove Bd., 7.79, 1,437.14

WESTMINSTER.—Centre, 50; Cedar Grove, 3; Chestnut Level, 27.81; Christiana, 10.53; Columbia, 75, S. S., 25; Lancaster, 20, Y. L. S., 55, Bearers of Light, 50; Little Britain, 25; Marietta, 35; New Harmony, 16; Pequea, 46.84; Pine Grove, 40; Slate Ridge, 20; Slateville, 65.89, Snowflake Bd., 12; Stewartstown, 44; Union, 33; Wrightsville, 20; York, 1st, 203.12, 877.19

WEST VIRGINIA.—Clarksburg, 7.45; Fairmount, 8; Grafton, 11, Willing Workers, 16, Hervy Bd., 2.75, S. S., 14.50; Gnatty Creek, 3; Morgantown, 44.50; Parkersburg, 25, Buds of Promise, 19; Ravenswood, 16; Sistersville, 8; Keyser, Bd., 8.15, 183.35

WOOSTER.—Apple Creek, 9.25, Y. L. B., 12.63, Light Bearers, 4.15; Ashland, 26, Rays of Light, 20.60; Belleville, 12; Bethel, 3.50; Canal Fulton, 7; Chester, 3.70; Congress, 17.64; Creston, 5, Gleaners, 7; Dalton, 19, Y. L. B., 6; Doylestown, 4.25; Fredericksburg, 36.72; Hayesville, 40; Hopewell, Holcomb Bd., 20, Children of the King, 18.18; Jackson, 22.13; Lexington, 17.75; Loudonville, 11.35; Mansfield, 62.38, Y. P. B., 30; Millersburg, 9; Nashville, 12.70; Orange, 9; Orrville, 7.10; Perrysville, Golden Links, 25; Plymouth, 15; Savannah, 29.50, Y. L. B., 12; Shreve, Y. L. B., 6; Shelby, a few ladies, 4.25; Wayne, 4.88, Light Bearers, 2 35; West Salem, 11; Wooster, 1st, 81.79, Y. L. B., 40.54, Wayside Workers, 15; Wooster, Westminster, 93.50, Y. L. B., 26, Boys' Bd., 30, Myers Mem. Bd., 30, Coan Bd., 9, China Bd., 5.25, 895.09

ZANESVILLE.—Brownsville, 7.35; Clark, 17; Coshocton, 25.33, Cary Bd., 8.13, Little Helpers, 6.50; Dresden, 17, Mercy Drops, 20; Fredericktown, Y. P. S., 48.25; Granville, 86.76, King's Builders, 12.87; Homer, 5; Jersey, 43; Keene, 17.85; Madison, 28; Martinsburg, 13.20, Y. L. B., 7.80, Our Mites, 6.26; Mt. Pleasant, 4.75; Mt. Vernon, 50.86, Mary Jones Bd., 12.50; Mt. Zion, 16.53; Newark, 1st, 8, Lodiana Bd., 7.23; Newark, 2d, 150, Y. L. B., 8.50; New Concord, 29.45; Pataskala, 19; Roseville, 3; Utica, 9.30, Y. L. B., 2; West Carlisle, 8.76; Zanesville, 1st, 10, Y. L. B., 20, Mayflowers, 5; Zanesville, Putnam, 17, Y. L. B., 7.85, Coral Workers, 50 cts.; Zanesville, 2d, 79.22, Y. L. B., 15, Golden Rule Bd., 22.37, 877.12

MISCELLANEOUS.—Baltimore, Md., Mr. William Dugdale, *sp.*, 46, Miss H. H. Trull, 10; Conshohocken, Pa., Mrs. J. H. Symmes, 5; Glendale, O., a volunteer, 2.75; Mt. Pleasant, O., estate of Mrs. E. H. McGee, dec'd, 25; Phila., a friend, 10, L. H. P., 10, cash, 1; interest on investments, 210.84, 320.59

Total for April, 1890, $68,290.01
Total for year ending April 20, 1890, $141,487.88

Receipts from May 1, 1890.

ATHENS.—McConnellsville, Circle, 15.00

BALTIMORE.—1st Ch., S. S., 125; Westminster, Silver Star Bd., 30; Hagerstown, Builders, 20; Mrs. J. B. Moore Bristor, *sp.*, 40, 215.00

CHESTER.—Berwyn, W. Workers, 1; Lincoln, W. Helpers, 10; Oxford, 125, Syria Chapter, 30, 166.00

CINCINNATI.—Westwood, Boys' Bd., 10.00

MONMOUTH.—Englishtown, S. S., 17.47

MORRIS AND ORANGE.—Orange, Central, 194.46

NEWARK.—South Park, 11.00

PHILADELPHIA.—Old Pine St., Buds of Promise, 30.00

WASHINGTON CITY.—Col. at Ann. Assembly, 142.13

MISCELLANEOUS.—Great Bend, Pa., Mrs. Martha Baldwin, 2; Kansas City, Mo., C. B., 5; Leesburg, Pa., Mrs. Maria

Stevenson, dec'd, 100; Milroy, Pa., Mrs. John Butler, 19.17; New Brighton, Pa., Mrs. M. E. Palmer, 50; Wooster, O., Miss Della McCortle, 20, 196.17

Total for May, 1890, $1,022,23

MRS. JULIA M. FISHBURN, *Treas.*,
June 2, 1890. 1334 Chestnut St., Philadelphia.

Boxes have been sent by American Chapter, Oxford, Pa., to Miss Abbie Miller, Yankton Agency, Dakota, and to Rev. M. F. Trippe, Allegheny Reservation, N. Y., for Indian Helpers; by Auxiliary, Gettysburg, Pa., to Mrs. F. E. Hoskins, Zahleh, Syria, value, $30; by Bellevue Ch., Pa., Westminster Bd., to Miss McBeth, value, $6.90; by Little Britain Aux., Pa., value, $15.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to May 20, 1890.

CHICAGO.—Anon., th. off., 25; Chicago, 1st, 56; 2d, 137.32; 3d, 100, Boys' Bd, 7.50; 4th, 191, Boys and Girls' Soc., 1; Church of the Covenant, 12.50; 41st St., S. S., 20.57; Evanston, S. S., 20; Highland Park, 20; Lake Forest, Y. P. S., 7.55, Steady Streams, 13.25, 611.69

DETROIT.—Howell, 3.10; Pontiac, Y. L. S. th. off., 14; Ypsilanti, 36, 53.10

HASTINGS.—Holdrege, Mrs. C. M. Sheldon, th. off., 5.00

SPRINGFIELD.—Greenview, Rev. S. E. Taylor, 50.00

INDIANAPOLIS.—Indianapolis, 2d Ch., Mr. William S. Hubbard, 425.00

LIMA.—Lima, 1st, King's Sons, 25.00

MANKATO.—Blue Earth City, Pilot Grove, 8.00

MATTOON.—Kansas, 19.85

MILWAUKEE.—Milwaukee, Calvary Ch., 10; Immanuel Ch., 5.50, 15.50

MONTANA.—Helena, 42.80

OMAHA.—Bellevue, 5.50; Fremont, Reapers, 12.50; Lyons, 3.70, pr. off., 8.80; Omaha, Boys' Brigade, 2.25, 32.75

PUEBLO.—Colorado Springs, 425.00

SAINT PAUL.—St. Paul, Central Ch., 50.00

MISCELLANEOUS.—Off. at Annual Meeting, 15.85

Total for month, $1,779.54

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, May 20, 1890. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for April and May, 1890.

BINGHAMTON.—Conklin, 19; Cortland, Y. L. Bd., 20; Coventry, 21; Union, Mrs. N. L. La G., th. off., 10, 70.00

BROOKLYN.—1st, 18.11, Y. L. S., 25; Memorial, 29.16; 2d, 4.23; Siloam, 3.50; South 3d St., 78.12; Throop Ave., 8.93; Westminster, 21.07, 188.12

BUFFALO.—Jamestown, S. S., 7.50; Orchard Park, Y. P. S. C. E., 18; Panama, 1.40, Miss. Bd., 85 cts., 27.75

CAYUGA.—Auburn, Calvary, Y.P.S., 3.12; Central, King's Daughters, 10; 1st, 25; Mrs. Theodore M. Pomeroy, 60; Aurora, Christian Workers, 25; Wells College, 25; King's Ferry, Cheerful Workers, 7.50, 155.62

CHEMUNG.—Havana, 1; Newfield, 6.35; Southport, 14; Spencer, 50 cts., 21.85

HUDSON.—Haverstraw, Central, S. S., 25; Montgomery, 10; Monticello, Morning Star Bd., 18; White Lake, Bethel, 10.25, 63.25

LOUISVILLE, KY.—Louisville, Knox, S. S. (colored), 15; Warren Memorial, 100, 115.00

NEW YORK.—Adams Memorial, 40; Brick, 102, Y. P. Guild, 100; Central, 200; Church of the Covenant, Mrs. Wm. E. Dodge, 50, Miss. Bd., 75; Church of the Puritans, Y. P. S., 25; Fifth Ave., 50, Mrs. James M. Halstead, 250, King's Children, 275; Fourth, Pansy Soc., 25; Harlem, 65; Madison Sq., 295.71, Mrs. N. A. V. Post, 25; Park, 25, Seekers for Pearls, 70.50, Light Bearers, 3.50; Phillips, 50; Rutgers Riverside, King's Daughters, 400; University Pl., 150, Boys' Bd., 15, Bethlehem Chapel, S. S., 50; West, 60, Children's Church Soc., 100; Westminster, 50, 2,551.71

NORTH RIVER.—Wappinger's Falls, 1st, King's Daughters, 25.00

OTSEGO.—Delhi, 1st, 23; Gilbertsville, Miss. Cir., 17; Guilford Centre, 6, 46.00

ST. LAWRENCE.—Sackett's Harbor, Y. L. S., 10; Waddington, 30, 40.00

STEUBEN.—Canisteo, 16.00

TRANSVLVANIA, KY.—Danville, 2d, Y. L. S., 10, S. S., 35; Lebanon, 1st, 15, 60.00

WESTCHESTER.—Mt. Kisco, 12.13; Rye, legacy of Miss Sarah E. Peck, 500, 512.13

MISCELLANEOUS.—Cash, 1; off. at Ann. Meet. at Elmira, 132.68; Plainfield, N. J., 1st, S. S., 40; St. Augustine, Fla., 1st, W. M. Soc., 6.13; Tulsa, Indian Ter., Miss Jennie Stringfield, 5, 184.81

Total, $4,077.24

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., N. Y. City.

MRS. J. A. WELCH, *Asst. Treas.*,
38 West 34th St., N. Y. City.

BOX LIST.

Baldwinsville Auxiliary to Jalandhar, India; Daughters of the Temple, Lafayette Ave. Ch., Brooklyn, to Beirût, Syria; Young Ladies' Society, Madison Square Ch., New York, to Beirût, Syria, and Hamadan, Persia.

Receipts of Woman's Presbyterian Foreign Missionary Society of Northern New York from February 27 to April 19, 1890.

ALBANY.—Mariaville, 38; Saratoga, 1st, 228.43; 2d, 86; Albany, 1st, 293.50; 2d, 315; State St., 106; 3d, 50; 4th, 582; 6th, 25; West End, 15.58; Madison Ave., 128.96; Luzerne, 23.22; Ballston Centre, 22.29; Esperance, 5; Schenectady, 1st, 285; East Ave., 59.60; Tribes Hill, 9.15; Stephentown, 10; West Troy, 37.16; Memorial, 40; Princetown, 56; Gloversville, 69.92; Greenbush, Bd., 3; Johnstown, 150; Amsterdam, 283.10; Bethlehem, 8.10; Kingsboro', 25; Ballston Spa, 180; Carlisle, 3; West Galway, 10; Charlton, 38.29; New Scotland, 21.18, 3,207.48

CHAMPLAIN.—Ausable Forks and Black Brook, 12.61; Beekmantown, 2.04; Belmont, 12; Champlain, 12; East Constable, 2.50; Keeseville, 31.89; Malone, 76; Mooers, 2.50; Plattsburgh, 25.50; Port Henry 52, 229.04

COLUMBIA.—Durham, 19.12; Greenville, 51; Ancram Lead Mines, 20.25; Hunter, 29; Cairo, 12.50; Centreville, 5.33; Catskill, 131; Ashland, 7.20; Hillsdale, 6; Canaan Centre, 36; Jewett, 19; Windham, 36.50; Hudson, 376.41; Valatie, 18, 767.31

TROY.—Cambridge, 134.60; Cohoes, 178.30; Ft. Edward, 42.50; Glens Falls, 80; Green Island, 58.35; Hoosick Falls, 79.82; Lansingburgh, 1st, 56.85; Lansingburgh, Olivet, 46.90; Mechanicville, 3.16; Melrose, 7; North Granville, 17.50; Salem, 70; Sandy Hill, 44; Schaghticoke, 32; Stillwater, 39.28; Troy, 1st, 188.25; 2d, 345.85; 9th, 167.42; Bethany Chapel, 28; Oakwood Ave., 29.50; Park Ch., 15; 2d St., 279.75; Westminster, 98.39; Woodside (Troy), 25.50; Waterford, 118.99; Whitehall, 54.78, 2,241.69

Total from Presbyteries,	$6,445.52
Previously reported,	3,064.50
Balance from last year,	182.33
Total during year,	$9,692.35

M. E. CHURCH, *Treas.*,
395 North Broadway, Saratoga, N. Y.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest to June 1, 1890.

EMPORIA.—Lyndon, 1st Ch., 3, Ever Ready Bd., 13.50; Potwin, 2.81; Quenemo, 3.71; Waverly, Y. P. M. B., 3.78, 26.80

N. TEXAS.—Baird, 4.00

ST. LOUIS.—De Soto, Young Girls' Soc., 2.00

TOPEKA.—Clay Centre, Y. P. M. B., 5; Leavenworth, 1st Ch., 25; Rossville, W. M. S., 3; Topeka, Presb. Soc., 17.30; Topeka, 1st Ch., S. S. Primary Cl., 33.01, 83.31

Total receipts for Foreign Fund during month,	$116.11
Previously acknowledged,	484.98
Total receipts for Foreign Fund since Apr. 1,	$601.09

MRS. J. M. MILLER, *Treas.*,
1760 Missouri Ave., St. Louis, Mo.

INFORMATION CONSERVATION, INC.